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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. X.—(LXX).—FEBRUARY, 1924.—NO. 2.

DO OUR STATE SCHOOLS SATISFY CATHOLICS?

I.

VARIOUS factors have affected the progress of Catholic education in the United States. One which tries the patience of Catholic educators in a special manner is the lack of confidence in the Catholic school on the part of Catholics of a certain class. In some instances, this distrust of the Catholic school is based on a personal knowledge of individual Catholic schools that are doing poor work. In most cases, however, it is due to a curiously interesting tradition that everything non-Catholic is superior to everything Catholic. In the matter of education it is assumed that the public school system, established by the State and supported by public funds, must be efficient because it possesses the necessary elements of success—trained teachers, costly buildings, full equipment, etc. On the other hand, it is taken for granted that the Catholic school, depending upon the voluntary offerings of the Catholic people, is necessarily unable to accomplish satisfactory results in the work of education. The Catholics who have this unbounded trust in the public school system send their children to the public school and not infrequently condemn and refuse to support the Catholic school. Pastors and teachers find it extremely difficult to deal with Catholics of this kind. To speak of the law of the Church that requires parents to provide their children with a Christian education, or of the loyalty to Catholic policies, or of the dangers of a purely secular education, makes no impression on them. Indeed it is hard for the pastor of souls to decide what best to do with

regard to Catholics whose opinion as to the respective merits of Catholic and public schools is so firmly fixed.

One mode of procedure which experience has proved to be effective is to persuade them to examine the basis on which rests the conviction that the public school is highly efficient and that the Catholic school is otherwise. As soon as they learn the facts which a full and dispassionate examination of the public school system and of the Catholic school system brings forth, there is very often a radical change in their views of education and of the kind of school their children ought to attend.

This reference to a class of Catholics whose attitude on education is of concern to all who look to the best interests of the Catholic parish school, has been suggested by an issue of the *Research Bulletin* of the National Education Association, September, 1923, Vol. 1, No. 4. The *Research Bulletin* contained five questions which the Association deemed suitable for discussion during American Education Week — 18-25 November, 1923. The questions and the answers in the *Bulletin* embody matter which pastors will find invaluable for talks on education and especially for the facts which are very effective in enlightening Catholic parents regarding the actual condition of the secular system of education. This particular issue of the *Research Bulletin* provides also information which is admirably suited to meet the bitterly anti-Catholic and anti-foreign agitation which an infamous organization is carrying on at the present time.

The five questions proposed by the National Education Association are as follows:

1. What are the Weak Spots in our Public School System?
2. What National Defects result from the Weak Spots in our Public School System?
3. How may our Public School System be strengthened?
4. Can the Nation afford an Adequate School System?
5. Do Good Schools pay?

These questions, coming from the National Education Association, a representative and influential body of American teachers, and dealing with the public school system which is educating the vast majority of the children of America, deserve the serious consideration of American citizens of every class.

They treat frankly and courageously of the conditions actually existing in the public schools of America. In doing so, they indicate a marked departure from the way in which public school teachers and officials were wont to discuss matters of concern to the public school system. The time is not so far away when extravagant claims were made as to the efficiency of the public schools, when invidious comparisons were heard which led ill-informed Americans to give a low rating to education in European countries, and when a word of adverse comment was sufficient to bring upon the critic the accusation of being un-American and hostile to the most cherished of American institutions. But the *Bulletin* shows a more modest and a more diffident tone on the part of American educators in their discussions and a readiness to see serious defects in the public school system. Indeed, as a matter of fact, the severest critics at present of the public schools are among its most earnest supporters.

II.

The *Bulletin* gives in detail answers to each of the five questions. A summary will be made in this paper of the first two questions. The first question is: What are the weak spots in the public school system? The following eight weak spots are named in the *Bulletin*.

1. STATE COMPULSORY SCHOOL LAWS ARE NOT ENFORCED.

Although every State in the Union has accepted the principle that all American children should have an opportunity to attend school, thousands of children—because the laws are not enforced—are being denied the opportunity to attend school, even in those States that have quite adequate laws. According to the 1920 census, 1,438,000 children over seven years of age and under fourteen years of age did not attend school a single day between 1 September, 1919 and 1 January, 1920. These figures, it is thought, do not tell the whole story. Thousands of children are falsely reported as attendants at school, and consequently an accurate interpretation of the 1920 census figures indicates that 3,000,000 children over seven years of age and under fourteen years of age were not regularly attending any school at all. The con-

ditions in regard to attendance vary in different States. In some States twenty per cent (20%) or more of the children from seven to thirteen years of age were absent from school in 1920. Massachusetts, with 3.93% absent, has the best record, while Louisiana, with 24.1%, has the worst.

2. THE ONE ROOM SCHOOL, AN INEFFECTIVE BUT EXPENSIVE INSTRUMENT OF EDUCATION IN MODERN TIMES, STILL EXISTS IN GREAT NUMBERS.

The one-room school is ineffective and costly. The annual cost per pupil in a one-room school of 20 pupils is $80. The annual cost per pupil in a graded school where 36 pupils are enrolled in a class room is $44. It is estimated that in 1920 there were 189,227 one-room schools in the United States. This means that approximately 4,000,000 of the 23,000,000 children in the public schools were receiving their education in one-room schools. The percentage of teachers in one-room schools varied in the different States. The District of Columbia had but .14% of its teachers in one-room schools. Rhode Island had 2.22%, while South Dakota had 58.54%, and Wyoming 58.14%.

3. UNTRAINED, INEXPERIENCED, AND INCOMPETENT TEACHERS ARE FOUND IN MANY OF THE NATION'S CLASS ROOMS.

"We require", says the *Bulletin*, "that all who vote shall be twenty-one years of age. Yet thousands of untrained teachers, eighteen and nineteen years of age, each year are given a far greater responsibility than that of the ballot—the training of the children who are to be the citizens of to-morrow." "This crucial school problem has been neglected in many States. So little interest is shown in the qualifications of the teachers in most States that it is impossible to obtain an exact statement of the training and qualifications of their present teaching personnel." In a rough indication of the situation in the United States, as it concerns the training of teachers, we learn that at least 54% of the nation's teachers have less training than Normal School graduation or the equivalent—the minimum standard accepted in advanced countries. The situation in the rural schools is much less satisfactory. Nearly one teacher in every four of the rural schools of the country

has less than two years' training beyond elementary school graduation. Thousands are graduates of an elementary school and nothing more. In addition to being untrained, thousands of the teachers in the public schools lack both experience and maturity. Statistics show that 36% of the rural teachers of the nation have had less than two years' experience, whereas 25% are under twenty-one years of age.

When the conditions in the individual States are scrutinized, the weakness of the pubic schools in trained teachers is startling. For instance, in Florida only 1% of the teachers are Normal School graduates; in Mississippi, 4%; in Alabama, 10%. On the other hand, certain States are admirably equipped with trained teachers. In California, 93%, in Connecticut, 90%, in Arizona, 89% of the teachers are properly trained for their work.

4. THE SALARIES PAID IN MANY STATES ARE TOO LOW TO ATTRACT COMPETENT TEACHERS.

The opportunities to obtain higher salaries than those given to the teachers of the public schools are attracting the best talent among young men and women. A few States pay salaries that make available an adequate supply of teachers in all communities, urban as well as rural. Some States pay adequate salaries in the larger cities; other States nowhere pay salaries sufficient to command skilled and efficient teachers. There is little doubt that the quality of service rendered by teachers is largely determined by the salary schedule.

5. CHILDREN OF THE UNITED STATES DO NOT HAVE AN EQUAL OPPORTUNITY TO OBTAIN AN EDUCATION.

It is taken for granted by the ordinary American that all American children are offered reasonably equal educational opportunities. Facts, however, do not support this presumption. In the first place, the striking variations in the financial support per pupil in different States make it impossible to give all American children even approximately equal educational opportunities. Eight States in the Union provide over $100.00 annually for each pupil in attendance, while seven States provide less than $25.00 per pupil in attendance. Nor is the whole story told by State averages. Inequalities occur

in many States. In Minnesota the average expenditure per child in the school districts of the State in 1921 varied from $829. to $49. The equal opportunity for children to obtain an education is affected by the number of days schools are open. Here again the conditions in the various States are radically different. In New Jersey the average length of the school term in 1920 was 189 days; in South Carolina it was but 109.6 days. In parts of Arkansas the length of the school term in days was as low as 77 days.

6. THE MONEY FOR THE SUPPORT OF OUR PUBLIC SCHOOLS IS OBTAINED BY OBSOLETE AND DISCREDITED METHODS.

The property tax supplies all but a small fraction of school revenues. When the ownership of property was a fair measure of the ability of a citizen to pay taxes, the property tax was an equitable method of raising revenue for the public schools. But the possession of property is no longer a conclusive test of the ability to pay taxes. A railroad president may receive a salary of $100,000 a year and yet may not pay one cent toward the support of the public schools. By investing his income in tax-free securities, he escapes his just share of the cost of the schools. A great wholesale merchant may carry on, in a few ramshackle buildings, on land asssessable at a nominal value, a business that brings in profits of thousands of dollars each year, and yet he may pay but a pittance in school taxation. Thus, while the mere possession of physical property has ceased to be a fair measure of wealth and of ability to pay, the burden of school revenues rests upon owners of land. As the school revenues are raised principally by a property tax, the schools suffer because the value of property does not keep pace with school costs. The value of property between the years 1912 and 1917 increased sixteen per cent. School expenditures increased eighty-five per cent.

7. THE STATE SCHOOL EQUALIZATION FUNDS ARE TOO SMALL AND ARE NOT PROPERLY DISTRIBUTED.

It is a practice in almost all of the States of the Union to distribute in various local districts of the State funds owned and controlled by the State. These funds are distr'buted in different ways. In some States they are distributed on the

basis of school population. Other States distribute the funds on the basis of the number of children in school per district. These methods fail to accomplish the purpose for which they exist. Often the richest districts receive a large amount of State aid, while poor districts receive little aid. The State must have not only an adequate equalization fund, but likewise a right and efficient method of distributing it.

8. A SHORTAGE OF SCHOOL SEATS IN MANY CITIES REQUIRES THOUSANDS OF CHILDREN TO ATTEND SCHOOL PART TIME.

Superintendents of schools of 261 cities (of five thousand population or over) reported at the beginning of the fall term 1923 a shortage of 345,153 school seats. In consequence of this shortage of seats, daily recitation periods are shortened or their number reduced. Supervised study is eliminated. There is a decided loss in the school's supervision of each pupil's time. Teachers' personal contacts with pupils are lessened and effectiveness in teaching is reduced as a result of the stress of two "shifts" of pupils per day. Juvenile delinquency is increased when the amount of time spent in school is decreased and the amount of time spent on the streets is increased.

III.

The second question asked by the *Research Bulletin* is: *What national defects result from the weak spots in our public school system?*

Five national defects result from the weak spots in our public school system:

1. *Child labor denies thousands of children an educational opportunity.* One of the direct results of the lack and of the non-enforcement of compulsory school attendance laws is that there are over one million child laborers from ten to fifteen years of age in the United States, according to the 1920 census. This number does not include child workers under ten years of age. Some students of child-labor conditions believe that there are as many child laborers in some communities under ten years of age as there are child laborers over ten years of age.

2. *Millions of native-born and foreign-born Americans can neither read nor write.* There are three million native-born illiterate citizens in the United States to-day. The latest figures show that the United States ranks tenth among the advanced nations of the world in its percentage of illiteracy. Germany has .2%; England and Wales, 1.8%; France, 4.9%; the United States, 6.0%. Of the five million illiterates in the United States, over three million are native-born. In addition to the five million illiterates, there are other millions lacking the education necessary for intelligent citizenship in a democracy. During the draft in the United States, 1,522,256 men were tested in the "ability to read and to understand newspapers and to write letters"—using the English language. Twenty-four and nine-tenths per cent (24.9%) were illiterate.

3. *Millions of foreign-born and native-born citizens lack the education necessary for intelligent citizenship in a democracy.* There are in the United States nearly fourteen million foreign-born residents. Nearly one-half million of these fourteen millions are unable to speak English, and 1,763,000 are unable to read or write in any language. According to the census of 1920, there were over two and one-half million native-born adults who were illiterate. The statistics in regard to illiteracy in the various States of the Union show that in Alabama 16.1% of the total population of the State over ten years of age are illiterate. In Florida, 9.6%; in Mississippi, 17.2% are illiterate, while Iowa, with 1.1%, has the lowest percentage of any of the States. The illiterates among the native-born, twenty-one years of age and over, formed 20.1% of the native-born in Alabama; 18.5% in Georgia; 20.8% in Mississippi, and but 0.74% in New York State. The lowest percentage was in Washington State—0.36%.

4. *Preventable physical deficiencies are costing the nation millions each year.* One of every four of the young men who were examined for the army was found unfit for general military service. The total number of men accepted for service was 4,650,000. On the other hand, 1,340,623 were rejected for physical disabilities. Of the causes for rejection, heart disease was the first on the list. Tuberculosis stands high as a cause for rejection. The conclusion from these statistics of rejection is that men who are unfit for military service are

also unfit for service in time of peace. The tremendous cost in peace times of preventable sickness and premature death has been pointed out by a committee named by Herbert Hoover to investigate "Waste in Industry." The report of this committee estimates, "The economic loss from preventable diseases and death is $1,800,000,000 among those classed as gainfully employed. . . . There is experimental basis for the statement that this loss could be materially reduced and leave an economic balance in the working population alone over and above the cost of prevention of at least $1,000,000,000 a year.

5. *Retardation among school children makes the United States a nation of sixth-graders.* During the war, fifty-nine per cent of the white draft and twenty-four per cent of the colored draft reported that they had progressed in school as far as the seventh grade. That is, about half the soldiers in the United States armies had had schooling up to the seventh grade or beyond; the other half reported sixth-grade schooling or less. In the United States, ninety per cent of the population are in school up to twelve years of age, and eighty per cent until fourteen years. This means that approximately ninety per cent of the people should finish the sixth grade before they leave school. That is, a child entering school at six and progressing one grade per year should finish the sixth grade when he is twelve. Similarly, approximately eighty-one per cent of the population should finish the eighth grade, since they are in school until they are fourteen years of age. But actually, little more than half the population finishes the sixth grade, and about one-third completes the eighth grade. Large numbers of children are retarded, that is, they progress less than one grade each year in school. The causes of this retardation are irregular attendance, due to the improper enforcement of the attendance laws; untrained teachers, who prevent children making the progress that would be possible under skillful teachers; and the one room school. Retardation costs the nation vast sums of money. Million of children are "repeating" work that they should have covered the first time.

IV.

The data presented by the *Research Bulletin* reveal in the public schools of the country serious defects which afford much food for thought to every lover of America—Catholic and non-Catholic alike. No citizen can be indifferent to the way in which the institution that is educating the vast majority of the children of America is fulfilling its high duty. Rather, all citizens should deem it a duty to coöperate in every effort to correct what is defective and to make the public school system efficient in the work it is trying to accomplish.

While Catholics, however, in conjunction with all other citizens, view with concern the situation in regard to public school education (the only kind thousands of Catholic children in certain localities are receiving), they still feel justified in calling attention to a few significant truths that are contained in the statements and statistics printed in the *Bulletin*. These truths should enlighten those Catholics who are not wholly in accord with the Church's educational policy and should come home with impressive force to non-Catholics who look upon Catholics and foreigners as a menace to the nation. These facts shatter the delusion that, in sending their children to a parish school, parents unjustly deprive them of the superior education of the public school. While the parish school has its own special weaknesses, the system can hardly be in worse condition than the public school system of the country, in which little more than half (54%) of the teachers have less training than Normal School graduation.

In the second place, the statistics taken from the official census of the United States and reprinted in the *Bulletin*, concerning education, illiteracy, foreign population, child labor, and general intelligence, deserve careful consideration in view of the charges made by anti-Catholic and anti-foreign organizations that Catholics and foreigners are the principal sources of the ills of America. Catholics are responsible, it is said, because they have a divided allegiance and because they maintain a denominational school system which stands in the way of the unification of all classes of citizens. Foreigners are responsible because they do not imbibe quickly and readily the spirit of American institutions. A careful examin-

ation of the data supplied by the *Research Bulletin* in regard to every State in the Union shows that these charges lack a solid basis of truth. Their injustice is strikingly seen in a comparison between two large sections of the country. Seven Southern States—Alabama, Arkansas, Georgia, Florida, Mississippi, North Carolina and South Carolina—in which Catholics and foreigners are comparatively few, might be compared with seven Northern States — Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and Illinois — in which Catholics and foreigners are numerous. According to the facts presented in the *Bulletin,* the seven Northern States are immeasurably superior to the seven Southern States in everything that bears upon education. On the other hand, illiteracy, child labor, short school terms, inefficient teachers, etc. characterize the educational systems of the seven Southern States. In other words, the Northern States, in which Catholics and foreigners are strongest in numbers, give evidences of an efficient public school system, while the Southern States, in which the population has been mainly American and Protestant, all the way down from Colonial days, reveal the conditions which fill American educators with alarm and anxiety.

What explains these marked differences? It is not easy to account for them. No doubt, many factors, historical economic, etc., should be considered in order to discover the causes of the conditions now existing in the Southern group and in the Northern group of States. But while no attempt will be made to point out the causes of present results and while no conclusion will be drawn from the facts presented, it can be said that the startling truths which the *Research Bulletin* has gathered are interesting at least and deserving of more than passing notice.

But let the tabulation on the following page speak for itself.

PHILIP R. MCDEVITT,
Bishop of Harrisburg.

	Percentage of foreign-born of total population.	Percentage of illiterate —ten years and over.	Percentage of illiterate native-born — ten years and over.	Percentage of illiterate white — ten years and over.	Percentage of illiterate native-born—ten to twenty years of age.	Percentage of illiterate native-born—twenty years of age and over.	Percentage of children —ten to fifteen years of age in child labor.	Average length in days of school term, 1920.	Percentage of teachers —normal graduates.	Expenditure per pupil in attendance, 1920.	Rank in general intelligence.	Rank in leadership in national affairs.	Rank in information on public questions.
Alabama	0.8	16.1	16.1	6.3	8.4	20.1	24.14	123.1	10.0	$24.81	42	40	47
Arkansas	0.8	9.4	9.3	4.5	5.1	11.5	18.54	126.3	8.0	23.63	46	46	45
Georgia	0.6	15.3	15.3	5.4	9.3	18.5	20.81	145.0	25.0	19.43	45	42	46
Florida	4 4	9.6	9.7	2.9	6.2	11.2	8.77	133.1	1.0	42.42	28	43	19
Mississippi	0.4	17.2	17.0	3.6	10.2	20.8	25.51	122.0	4.0	21.06	48	44	49
North Carolina	0.3	13.0	13.0	8.2	5.9	16.8	16.64	134.0	20.0	25.65	44	37.5	43
South Carolina	0.4	18.1	18.1	6.5	9.4	23.1	24.41	109.6	60.0	19.99	40	37.5	48
Massachusetts	28.0	4.7	0.507	0.4	0.234	0.62	8.55	179.4	88.0	78.68	9	2	17
Connecticut	27.3	6.2	0.559	0.4	0.276	0.69	8.06	183.5	90.0	70.52	6	5	15
Rhode Island	28.7	6.5	0 991	0.7	0.299	1.31	13.44	182.1	87.0	64.94	24	8	31
New York	26.8	5.1	0.58	0.5	0.232	0.74	4.70	188.0	82.0	77.88	17	13	32
New Jersey	23.4	5.1	0.885	0.6	0.29	1.15	7.62	189.0	80.0	85.90	39	21	28
Pennsylvania	15.9	4.6	0 990	0.8	0.336	1.2	5.58	176.8	67.0	58.04	16	26	24
Illinois	18.6	3.4	1.04	0.8	0.286	1.34	5.28	170.9	41.0	72.54	22	29	30

OPPOSITION TO THE CATHOLIC SCHOOL IN THE UNITED STATES.

THERE is a fact confronting every priest in the United States to-day and it is this: the Catholic school is threatened with extinction. There exists in our country an organized movement, well financed and well led, to suppress all private and religious education. This is a bitter, disillusioning fact—nevertheless it is true. Now, if this movement were a mere paper program we might ignore it completely. But it is a fighting organization, with definite objectives, well trained officers and fighting men, and an apparently inexhaustible war chest. It has already declared war—in truth, it has reported more than one victory.

Nothing but the most perverse blindness or the most incorrigible optimism can account for our failure either to acknowledge that a *status belli* already exists, or to prepare ourselves against the attacks which will soon be made upon us. A war to extinction has been decreed, and only the complete wiping-out of every private school the country over will satisfy the purposes of the enemy. The time has come, we believe, for plain speaking. Nothing can be gained by blinking at facts, and much may be lost.

Who is the enemy? For our present purposes we may disregard the hundred and one organizations whose chief business is fighting and misrepresenting the Catholic Church. The Klan, the so-called Patriotic Societies, the Junior Order of American Mechanics, societies which live and thrive by waging warfare on the Church, often cause us temporary embarrassment. By the very violence of their bigotry and intolerance, however, they nullify the success which might be theirs. The real enemy is too prudent to display openly his intolerance and religious hatred. He will, and does use those who are bigoted, but he refuses to dirty his own hands by descending to such base methods as are practiced by professedly anti-Catholic propagandists.

At the present moment, the principal enemy, so far as the Catholic school is concerned, is Scottish Rite Masonry, Southern Jurisdiction. The evidence attesting this fact is overwhelming. Note that we accuse the *Southern Jurisdiction.* The reason is that the Northern Jurisdiction, at its last

annual meeting held in New York, adopted a very strong resolution against direct action in political and educational affairs. To quote this resolution: "It [the Northern Jurisdiction] affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to the unity, strength, usefulness and welfare of the order for Masonic bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal." The position of the Northern Jurisdiction seems quite clear. And we have no reason to suppose that individual lodges will not live up to this declaration of principles on the part of their Supreme Council.

The Southern Jurisdiction, on the other hand, has come out publicly for interference in political and educational matters. Its "great work", as the Sovereign Grand Commander, John H. Cowles, told the members of the Supreme Council assembled in Washington last October, was to carry on, and to intensify, its campaign in behalf of the public school, with compulsory attendance of all children at the same as the cardinal principle of their work. This is not a new platform for Scottish Rite Masonry. It was adopted long before the 1923 meeting and, in its interests, Mr. Cowles has devoted the major portion of his time and efforts during the last three years. He spoke in thirty-six cities during the past year and has traveled over forty thousand miles, spreading the gospel of a national system of schools. And "it was satisfying to him to mark the approval, hearty and sincere, of the rank and file all over our great jurisdiction". In particular, he was grateful for the success of the Oregon campaign. "The outstanding, most successful, and most encouraging of all happenings, largely brought about by Scottish Rite Masons, under the able leadership of *Brother P. S. Malcom, Thirty-Third Degree, Grand Master of Ceremonies of our Supreme Council and Sovereign Grand Inspector General in Oregon, to whom the greatest credit is due*, was the adoption by the state of Oregon, in popular election, by a substantial majority, of a measure for compulsory attendance of all children at the public schools."

At the same Washington meeting, the Reverend E. I. Goshen, Grand Chaplain, made an impassioned plea, in the

name of separation of church and state, for compulsory public school attendance, and added that "the great brotherhood of Scottish Rite Masonry of the Southern Jurisdiction, under the direction and guidance of the Supreme Council, has formulated a mighty program and is engaged in the harnessing of its widely scattered and powerful membership to the accomplishment of the principles of this program." The newly elected Secretary General, H. W. Witcover, in an appeal for the observation amongst Masons of American Education Week, linked up the Towner-Sterling Bill with the development of public education, in which all Scottish Rite Masons are interested, and concluded by saying that "the public school is the life of America. It is the great institution for instilling into the rising generation and the aliens the fundamentals upon which this country was founded—liberty of thought and action, equality of opportunity, complete separation of church and state, and protection of property rights. I trust that Masons the country over will observe Education Week, and redouble their efforts to improve the public school." Many other statements of a similar character might be quoted. The Scottish Rite Clip Service never permits a week to pass without sending out items, speeches, statements, and news of the progress of the work of nationalizing education in the United States.

Can there remain, after these authoritative expressions of the mind of Masonry, any doubt as to the attitude of the Scottish Rite toward the private school, or any question of the fact that war has been declared against the Catholic school?

One thing may be said of the program which Masonry has set out to realize—it is clear-cut and definite. No direct attack is made on the Catholic school, but any one can read between the lines. He who is not forgetful of the fact that last year it was on the basis of the principles embodied in this platform that Masonry led in the fight for the so-called Oregon Amendment, will readily see what Masonry stands for and what it intends to accomplish. The Masonic educational creed, as given publicity in all their literature, runs as follows:

> "The Supreme Council favors:
>
> "1. A federal department of education with a secretary in the President's Cabinet, and federal aid for public school purposes, under the absolute control of the states;

"2. A national university at Washington, supported by the Government;

"3. The compulsory use of English as the language of instruction in the grammar grades;

"4. Adequate provision for the education of the alien populations, not only in culture and vocational subjects, but especially in the principles of American institutions and popular sovereignty;

"5. The entire separation of church and state and opposition to every attempt to appropriate public moneys directly or indirectly, for the support of sectarian institutions;

"6. The American public school, non-partisan, efficient, democratic, for all the children of all the people; equal opportunities for all."

It is not our purpose to separate the good from the bad in this program. Catholics, no less than Masons, believe in general education, in the equalization of educational opportunity, in better education for the immigrant. The Mason program, however, uses these objectives as a mere rack upon which to hang other and more fundamental things. The whole trend of their educational program is nationalistic, and represents in its grand lines a philosophy of education which we are convinced would be destructive of the principles of educational freedom, and, in an especial fashion, inimical to the rights of the Catholic school.

A program, until attempts are made to put it into operation, remains a program and possesses only an academic or historical interest. The Scottish Rite educational program, however, has long since passed beyond the stage of a mere announcement of policy. It is to-day both a rallying point and a battle cry for the hosts determined on the suppression of all schools except the public. A vigorous campaign is now in progress in thirty-six states looking to the public acceptance and practical application of these principles to our national educational life. Everywhere literature is being distributed, speeches are given, and organizations are being formed whose sole purpose is to help along the movement for the federalization of our schools. Under such misleading names as the *Idaho Educational Association*, the *Kentucky*

Educational League, the *Texas Committee on Education*, tons of leaflets and circulars are being distributed broadcast. The principles maintained and the arguments advanced in these pamphlets are always the same. Any one conversant with the methods of modern propaganda will quickly and rightly conclude that all this work is being done and directed from a central office—and that central office is the Scottish Rite Headquarters at Washington, D. C.

What might appear only a suspicion receives confirmation when we read that, in reporting the work of the Supreme Council, the Scottish Rite Clip Service quotes Mr. Cowles to the effect that "this question of education is being agitated more and more with favorable results that will be lasting. Much literature is being distributed, carrying all phases of the subject, and that gotten out by our members and organizations equals the best."

The campaign for a national system of schools is being carried on with intense vigor. Many examples of how the Masonic propaganda is being spread could be given. One will suffice, and it points a very salutary lesson. The Committee on Education of the Grand Lodge of Texas reports that its speakers, during the past year, traveled 6,300 miles by automobile; seventy-five speakers were engaged in giving programs in sixty-one different cities and towns. The lectures were accompanied by the showing of a motion picture which illustrated the points made by the speaker. Over 36,000 people attended these motion-picture lecture programs.

Another fact of the utmost significance for an understanding of what is taking place in the educational world is that Scottish Rite Masonry has joined hands with the National Education Association, and its allied organizations, in the promotion of the Towner-Sterling Bill. And the aid which it has promised is of a most substantial character, for the Supreme Council of the Scottish Rite has appropriated $125,000 to be given annually until the Towner-Sterling Bill becomes a law. This is no mere surmise on our part. The National Education Association has admitted publicly that it was to receive this money from the Supreme Council. In its *Journal* of February, 1922, the editor writes: "A lay organization of national scope has appropriated $125,000 to

be used in publicity for the measure during the present year, and an annual appropriation of the same amount will be made until the provisions of the bill have been enacted into law."

"$125,000 annually." This goes a long way toward explaining how the National Education Association can be so prodigal with its literature, as well as why it has been so successful in enlisting over five hundred prominent educators to do their part as "Crusaders" in the fight for the principles of the Towner-Sterling Bill.

What we are called upon to face, therefore, is a nation-wide educational movement at whose head stands Scottish Rite Masonry, and with which organization is allied the National Education Association and its twenty-one participating organizations, counting, as we are informed, a membership of 25,000,000 people. This is indeed a formidable group. Not only is it numerous, and well financed, but it is determined. It does not understand the word "compromise", and has served notice again and again, upon Congress, the public, and, just recently, on no less a person than the President of the United States, that its program must go through without change.

The facts have been presented. What are we going to do about them? It is all very well to say that the program outlined above cannot succeed. Americans are too fair-minded and tolerant to be taken in by the specious arguments advanced in favor of nationalizing our schools. The Masonic propaganda, however, is having an effect. The editorials approving this program, which have appeared in the widely read Hearst newspapers, as well as the numerous articles in magazines and periodicals of nation-wide appeal, are a vivid testimony to the effectiveness of the Scottish Rite campaign. And the worst aspect of the situation appears to be that the defenders of private education are being jockeyed into a false position from which it will be very difficulty to extricate ourselves unless we begin immediately to make our attitude on education clear to the American public.

Every one acquainted with the history of education in the United States knows very well that the statement "the public school is the only American school" is historically false. He also knows that the religious school has done, and is doing,

more than its share of the work of removing illiteracy from amongst us, and of educating our immigrants in sound Americanism. On the other hand, the public is being told that "the private school is not equipped to teach democracy", "that the child is a national child, and therefore, his education should be first national, and after that personal". Our schools are made to appear as foreign importations, as institutions out of harmony with American ideals, as lines of division drawn across our democracy. If the American public ever becomes convinced of these charges, the day is lost for religious education.

This is not the place to advance arguments that prove the essential democracy of the religious school, or that the religious school is an American school. These arguments may be had in the literature of the Catholic School Defense League, whose headquarters are at 1312 Massachusetts Avenue, N. W., Washington, D. C. The controlling purpose of this League is to match piece by piece the pamphlets and circulars gotten out by the enemies of the parish school system. This is the place, however, to state that unless we soon become active in meeting the propaganda directed against our system of education, the American people will ultimately be convinced that there is no place in the United States for the parish school, and when the American people is once convinced, we need have no trouble that it will speedily act upon its convictions.

JAMES H. RYAN, PH.D.

Washington, D. C.

AUTOBIOGRAPHY OF AN OLD BREVIARY.

IX.

WE had trouble—that is, the Padre had; but he seemed somehow to blame me for it. I had often noticed that, before taking me out of afternoons for a half-hour's quiet conversation, about matters of the next morning, he would pick up an insignificant-looking booklet, and fumble with it as if looking for information. Then I learnt accidentally that it was a sort of orderly which the Padre actually kept for my sake. He called it "Ordo", I suppose for short.

But in its stuck-up way on the front page it styled itself "Directorium", and pretended to be Roman like myself, albeit its Latin was barbarous, that is to say, half its words were never pronounced or even written in full. Once I got a glimpse of its insides, and found that the whole thing was nothing but purloined matter plagiarized from my rubrics and Kalendarium.

Now, whether it was because in my humility, typified by the small print of my front pages, I had failed to bring the rubrics and calendar to the Padre's attention, or whether he simply wanted to save himself the trouble of consulting me by getting in brief the daily news which this glib orderly pretended to have ready for him, the "Directorium" was invariably allowed to precede me. In time I began to regard it as a sort of compliment to have this inferior always run ahead of me, for it facilitated my understanding with the Padre.

Well, to-day the orderly could not be found. I knew very well where the Padre had left him—on the seat out in the convent garden where we all three had gone after the conference to the Sisters; but I would not say so. My business is to keep mum, unless the Padre wants to hear divine wisdom. The Ordo is to look after me, not I after it.

We were on the train when the Padre discovered the absence of the "Directorium". The next day was Sunday, and he had a notion that the Office was one of the Epiphany cycle which supplies the gap between the twenty-third Sunday after Pentecost and the first of Advent beginning in November. But he was not sure how many Sundays intervened. Of course I had to tell him when I saw how worried he was about that miserable orderly who was comfortably resting on the garden seat, or perhaps in the sacristy under the eyes of the nuns. They were in the meantime, no doubt, making acts of contrition for not having discovered the pretentious little imp of a Directory in time, and they were of course unable for the moment to send him after us. So I began to explain matters about the Sunday office in this wise:

The life of the Church, which is the soul of a Totum Breviary, begins with Easter. Now Easter Sunday changes its date each year. It waits for the full moon of the spring

equinox to give notice that it is time to start. This occurs always between the twenty-second of March and the twenty-fifth of April. From Easter Sunday we count fifty days, so that the seventh Sunday following is Pentecost Sunday. Then the number of weeks to Advent, which always precedes Christmas by four Sundays, may be twenty-four or more, since Easter occurs sometimes earlier and sometimes later, though always between the twenty-second of March and the twenty-fifth of April. If there are more than twenty-four Sundays from Pentecost to Advent, the liturgical offices for these additional Sundays are supplied from the offices after the Epiphany, since in that case the period between the Epiphany and Lent had been shortened by the earlier occurrence of Easter. Accordingly when we have come to the twenty-third Sunday after Pentecost, and Advent has not yet arrived we insert one or more of the Sundays from the offices after the Epiphany, to fill the gap as needed for the complete Pentecost cycle.

Christmas, with its preparation of Advent (four weeks, though the fourth week may not be complete), has for more than a thousand years been dated on the twenty-fifth of December. The Epiphany follows on the sixth of January. But the next cycle circles about Easter, with its remote preparation from Septuagesima and its introduction through Lent. If Easter occurs in March, the Epiphany cycle is shortened and the omitted Sunday offices furnish, as already stated, material for supplementing the Sunday service between the twenty-third and the last (called twenty-fourth) Sunday after Pentecost.

As I give the days on which Easter occurs in my Kalendarium, together with a "Tabula Paschalis nova reformata" and the moveable feasts for years ahead, the Padre was able to count up the matter. He sighed when he was through with his calculations; but it taught the Padre a lesson; and I think he will be his own orderly or Ordo-maker later on, when he gets used to my superior ways, though they are a little laborious; but *per ardua ad astra.*

X.

The new moon of the vernal equinox, which means the point of springtime when the sun crosses the celestial equator, making the day and night equal in duration, gives us the signal for the moveable feasts beginning with Easter Sunday, followed by the Ascension, Pentecost, Corpus Christi, and the other Sundays down to Advent. This does not however interfere with the steady cycle of *immoveable* feasts which record the life of Christ and His saints. That life is introduced by the Precursor St. John, bringing in through Advent the Nativity of our Lord at Christmas. St. Luke describes it in his Gospel narrative. It is a beautiful picture which he painted for the converts from paganism who knew as yet nothing about the Messias.

After the Nativity at Bethlehem and the Epiphany, when the Kings from the East started a procession, there follows a train of saints from the first of January to the end of the year, each having his or her fixed birthday independently of the moveable feasts. As a Totum it is my office to inform young clerics about these saints just as I do about the great events of our Lord's life. I din it into their heads and hearts every day so that as they grow older they too may become saints and get into my calendar. But I do it in a brief way because, though they themselves often preach long sermons, there are the Bollandists, and Alban Butler, and others who explain the details, whereas a Breviary must say things in a brief and pointed fashion. I can only take an hour or so of the average missionary priest's time each day, so as to give them opportunity to practice what I preach and to bring it to their flocks in the church, school, and especially on sick-calls.

XI.

The Padre looked at the time table and then grumbled, "Still an hour", which meant, as I found out, that in another hour we should get home, his and my future home. Though curious enough about the new place, I kept very quiet because the Father, while not praying, kept a close eye on me. He was little concerned with my insides and feelings, but was examining my uniform. I do not mean the overcoat (which

here they call "binding"), nor the overalls of black made by the nun of the convent from which we had just come. What seemed to engage his attention was the front, under my vest —the rabbi and Roman collar, so to speak, which I call "De Anno et ejus partibus". He was evidently somewhat disturbed (despite his learning in liturgical matters) about the Epacts, and Dominical and Golden Letters—Cyclus Epactarum, Litterae Dominicales, Litterae Aureae. There was a certain satisfaction however in instructing the Padre. He wanted to know things from the bottom up—always. So I kept on telling him some things which of course he knew already. *Repetita juvant.* There are twelve months in the year, and that makes fifty-two weeks or three hundred and sixty-five days, and nearly six hours, during which the sun travels through the zodiac. After four years those six hours over the three hundred and sixty-five days make up, as everybody can see, an additional day of twenty-four hours. That day is tacked on at the end of February, in what the Americans, who for the most part speak English, call Leap Year. We say "Bissextilis"; that is, a year when a day is added twice, once for every six months.

I said "nearly six hours," to be accurate, since some seconds are wanting, which after they amount to a day must be made up. Hence Pope Gregory XIII, who had to rule the Church for about a dozen years when Luther had caused trouble with his mis-called reformation business, tried to bring some order into the habits of people by revising the calendar. We had of course a calendar before; but like the Greek and Latin poems of the humanists—Erasmus and his ilk—it largely borrowed from the pagans, and was confusing enough. A clever Roman general, Julius Caesar, who aspired to the papacy some fifty years before our Lord established it, tried to exercise the function of Sovereign Pontiff and began by making a calendar. It did not satisfy people for any length of time.

Meanwhile the Church was established, but being persecuted it was unable to attend to the calendar. When eventually the real Popes were permitted to have their say to the world at large, matters were rather mixed up. Even the great Gregory I, who had organized the liturgical functions and the chant in the Church, must have been handicapped, if not napping, be-

cause in his "Responsoriale" he never mentions the Circumcision or Ash Wednesday, though he has Christmas all right on the twenty-fifth of December, and he also gives the feast of the Chair of St. Peter on 22 February, which is not surprising, seeing that he sat upon it.

After a while came the other Gregory who took things in hand. First he reörganized the methods of canon law and the study of theology. For this purpose he called the most learned men to Rome. He opened at least six national colleges in the Holy City—never minding what people said about the Irish and the Germans. In fact he found out for himself what was going on in the much-maligned states of Central Europe by having nunciatures in Vienna, Cologne, and even Lucerne. In his discussion with the learned men around him he discovered that we were all at sixes and sevens with the sun and the moon, though these were the celestial bodies set by God in the sky to regulate our days and nights. We were actually behind ten days in our calculations with heaven. So Gregory XIII sent out a Bull ordering that after the feast of St. Francis of Assisi, 4 October, we should all on waking up on the following day count it as the fifteenth of October—just as if we had been asleep for ten days. And so it happened. The Franciscans had talk at supper that evening, and when they woke up for Matins the Friar Lector read from the new Martyrology about St. Fortunatus on the Aurelian Way, and three hundred martyrs of Cologne, and St. Hedwigis, but never a word about the whole group of saints, including two popes, St. Mark and St. Callistus, and St. Denis the Areopagite, whose feasts had occurred in the ten days that were skipped.

So they set to work quickly making more saints, and a few years later sent P. Felix Cantalicius and P. Pascal Baylon straight to heaven, though without their canonization papers immediately. It stirred the other Orders also to make more saints. The Jesuits had already despatched their holy Founder and Francis Borgia and Francis Xavier to engage tickets for Paradise, and young Stanislaus of Kostka was blessing the cradle of Aloysius Gonzaga to hail him as a companion saint twenty-three years later. Friar Thomas of Villanova also had earned his crown by observance of the Augustinian Rule, and as bishop and "Father of the Poor". So had Peter of

Alcantara and John of Avila, leaving behind them the odor of sanctity, so as to invite and attract those who were still living to follow and swell the lists of my calendar. Meanwhile there was Cardinal Charles Borromeo among the seculars still busy at Milan, though soon to go Home; and dear Teresa, working at Lisbon, who was to take St. Hedwigis's place on 15 October and make the Queen of Poland move up to 17 October.

XII.

As I was saying, Pope Gregory sent out a Bull to make everybody drop ten days which the calendar makers had added to the age of the world as if Almighty God had not done rightly His business. Everybody that knew anything about astronomy saw of course at once that the Pope was right; only the Russians did not; and it took Englishmen about a hundred and seventy years to see it, although it was no joke. So since 1752 the Britishers have conformed to our way in reckoning time; but their stubbornness dissatisfied the Americans and they soon after declared their independence, accepting of course my calendar, with the arrangement for future calculation that had been made by Pope Gregory XIII.

To avoid trouble as far as possible hereafter Pope Gregory laid down the rule that, whilst the year according to the common reckoning has three hundred and sixty-five days, all those years whose numbers are divisible by four hundred, and those divisible by four, but not by one hundred shall have three hundred and sixty-six days. Thus it comes about that, beginning with 1700, three out of every four centesimal leap years —that is 1700, 1800, 1900, not however 2000—should have three hundred and sixty-five days in our calendar reckoning.

XIII.

What puzzled the Father was much more, I think, the Golden Number, and the Dominical Letter, and the Epacts. So I shall have to tell him.

The Golden Number is a figure—between one and nineteen —which was regularly printed in golden letters upon old-fashioned Almanacs, to indicate the current year of the lunar cycle. The lunar cycle is a period of nineteen years by which

the time of Easter, the first Sunday after the full moon of the spring equinox, is calculated. The moon is a bit fickle in its movements, and so it happens that it gets out of harmony with the movements of the steadier sun. To make them agree at the end of the year (to adjust the solar and lunar years, as scientists would say), the Greek astronomer Meton had long ago (430 B. C.) invented a method. He had watched the moon and the sun, and found that the twelve lunations or monthly periods into which we divide our years fall short of the solar year by about eleven days. Every change in the moon, in any year, will accordingly occur eleven days earlier than it did the preceding year. But at the expiration of nineteen years they occur again nearly at the same time. Thus tally was kept on the unsteadiness of the moon, so that its being full at a given time could be computed in advance. Then we would know when to look for Easter.

A further help to accuracy in determining the days of the solar (civil) month, on which the new and full moons occur, is the calculation of the monthly Epact. The word Epact is Greek and means "thrown in", to designate the days thrown in to make up the difference in duration between the lunar and solar years. These Epact days give us the age of the moon on each New Year's day. As I said above, the lunar year falls short of the solar year about eleven days. If the new moon of the lunar cycle falls on 1 January, the Epact is O. The following year the Epact of addition made to the lunar year is XI; in the third year it will be XXII. The Epact of the fourth year would be XXXIII; but on the thirtieth of these thirty-three days a new moon has again appeared, so that the Epact corresponding to the fourth year in the lunar cycle is III (the Golden Number).

The lunar month, you see, consists of twenty-nine days, eleven hours, forty-four minutes. Hence the monthly Epact or addition in January, which has thirty-one days according to our civil reckoning, is one day and six minutes. The Epact increases of course each month; and by December it reaches eleven days. If the lunar months are reckoned at twenty-nine and thirty days the process of calculation is somewhat shortened. By subtracting the annual Epact from thirty-one we get the day on which the new moon of January falls. For

February the new moon falls thirty days later; for March twenty-nine days later; for April thirty days later, and so on with the remaining months.

A further aid in determining the date of Easter, which always is a Sunday, is the Dominical Letter. It is one of the first seven letters of our alphabet indicating the relation of the Sundays to the year—to let us know on what date of January falls the first Sunday of that month in any given year. The year (1 January) always begins with the letter A. If that day is a Thursday, the following Sunday is marked D. Ordinarily the Dominical Letter would repeat itself every seventh year. But as a day is added to our Leap Year, and that day repeats the Letter of the normal day, we get *two* Dominical Letters for every Leap Year. Since this intercalation interrupts the sequence of the Dominical Letters seven times in twenty-eight years, the same order of Dominical Letters cannot recur oftener than once in twenty-eight years. Allowance must further be made for the first year of the century years calculated as Leap Years.

The baggage delivery man is going through the train, and the Padre interrupted his attention to me by giving him directions for the express agent about his trunk. I shall have to hurry up a bit with my explanation.

I saw that my master wanted to know how one could remember the Dominical Letters for all the months of the year, so as readily to count up the Sundays. Happily I could recall a distich made by a clever monk; though I don't allow it to get into my Totum, because that kind of poetry smacks a bit of the pagan classics. Here it is:

Astra Dabit Dominus — Gratisque Beabit Egenos.
Gratia Christicolae Feret Aurea Dona Fideli.

This couplet of verses by the initials of the words shows that A is the letter for January, D for February and again for March, and so on. But let me give an illustration to make the matter practical, though it demands of course some brains and attention to understand it all. Suppose you want to know on what day Easter Sunday fell in 1879.

Our Lord was born, according to the common reckoning, at the end of the first year in the lunar cycle. So we add one to the year in question—1879. Divide this number by nineteen, which is the number of years it takes the moon to get steady and come back to the same place, nearly.

$\frac{1880}{19} = 98$, leaving a remainder of 18, which is the Golden Number corresponding to the Epact VII in my calendar. This means that on January 1, 1879, the moon was seven days old, or rather had started on its regular tramp seven days before. Subtracting seven from thirty-one we ascertain that the new moon is due again on January 24, and on February 21 and on March 24, getting full for the Easter celebration fifteen days later when the spring equinox occurs (8 April). The Sunday following will be Easter. To make sure on what day of the week 8 April falls, we need the Dominical Letter. In my table you notice it is E, and if you remember the old monk's verses you will see how it comes about. April has the indication G, then comes A for April 2, B for April 3. The Dominical Letter E comes on April 6, which therefore must have been a Sunday. The next Sunday is April 13—Easter Sunday. *Capite?*

The Padre hustled me into his grip and we had to get out. It was rather dark and I feared we should get lost, though I was not allowed much light anyway, and had to put up with a corner resting on an old night shirt—a most undignified position for me. From the jolting I judged that we had hired a cab and were at length at the end of our journey.

Per varios casus et tot discrimina rerum,

as my friend, St. Jerome, used to quote from some Roman pagan poet. That was before his conversion and after he had read some of the Bible and got Baptism as a real Christian from Pope Liberius. I was getting a little restless with this continuous irregularity of travelling, and of meeting all sorts of distracting things and people. But then I had the satisfaction of having taught the Padre a thing or two, which not everybody knows or even can understand. He is likely, too, to spread the benefit to others, young clerics and later on priests who can do much good by their regular and holy

lives if they practice what I preach to them every day for over an hour. I wonder if the Padre will introduce me to them in his Liturgy class. He is very good company of course by himself; but then I should like to be an assistant professor also. However, I must keep quiet, for if the Padre heard me he would say: "You want the earth", which is true enough, because I am a

R. B. TOTUM.

A CASE OF FUNCTIONAL PARALYSIS—A PROBLEM FOR THE THEOLOGIAN.

II.

HYSTERICAL symptoms are commonly grouped under *major* and *minor* forms, though there is some overlapping terminology. What is called hysteria major is however seen but seldom in this country (England), though it is common enough in France. By way of general introduction I give a description of the major form of convulsion (hystero-epilepsy).

The attack is initiated by certain prodromata, chiefly minor hysterical manifestations, either foolish or unseemly behavior, excitement, sometimes dyspeptic symptoms with tympanites, or frequent micturition. . . . Painful sensations or a feeling of oppression and a *globus* rising in the throat may be complained of prior to the onset of the convulsion, which, according to French writers, has four distinct stages.

1. Epileptoid condition, which closely simulates a true epileptic attack with tonic spasm (often leading to opisthotonos), grinding of the teeth, congestion of the face, followed by clonic convulsions, gradual relaxation, and coma. This attack lasts rather longer than a true epileptic attack.

2. Succeeding this is the period which Charcot has termed *clownism*, in which there is an emotional display and a remarkable series of contortions or cataleptic poses.

3. Then in typical cases there is a stage in which the patient assumes certain attitudes expressive of the various passions—ecstasy, fear, beatitude, erotism.

4. Finally, consciousness returns and the patient enters upon a stage in which she may display very varied symptoms, chiefly manifestations of a delirium with the most extraordinary hallucinations.

Visions are seen, voices heard, and conversations held with imaginary persons. In this stage patients will relate with the utmost solemnity imaginary events, and make extraordinary and serious charges against individuals. This sometimes gives a grave aspect to these seizures, for not only at this stage will the patient make and believe the statements, but when recovery is complete the hallucination sometimes persists. . . . After an attack of hystero-epilepsy the patient may sink into a state of trance or lethargy, in which she may remain for days.[1]

Now the reader will notice that this picture, up to and including its third stage, differs in degree only and not in kind from phenomena we have already considered in the January number. We are justified therefore in bringing it within the scope of our thesis. But when we come to the fourth stage we are confronted with a condition of mental alienation; the patient for the time being is insane. Is this stage generically different from the preceding? I shall not presume to answer this question dogmatically—but I present two quotations from St. Thomas that are apposite.

Hence, when through the violence of his lower appetite, a man is withdrawn from the movement of his higher appetite, it is more a case of being withdrawn from that which is proper to him. Yet, because there is no violence therein, since the will is able to resist the passion, it falls short of the true nature of rapture, unless perchance the passion be so strong that it takes away the use of reason, as happens to those who are mad with anger or love. It must be observed, however, that both these excesses affecting the appetite may cause an excess in the cognitive power, either because the mind is carried away to certain intelligible objects, through being drawn away from objects of sense, or because it is caught up into some imaginary vision or fanciful apparition.[2]

And again:

To suffer ecstasy means to be placed outside oneself . . . or it may be due to his being cast down into a state of debasement; thus a man may be said to suffer ecstasy when he is overcome by violent passion or madness.[3]

[1] Osler, *Principles and Practice of Medicine*. Third edition. The unconsciousness here described is not necessarily absolute, i. e. involving abolition of the reflexes.

[2] II, 2, q. 175, art. 2.

[3] I, 2, q. 28, art. 3.

Resting on this authority we may venture to bring such phenomena into line; but it is idle to speculate as to the nature of the modifying ideas, since we have not before us an analysis of a particular case. In general they may be presumed to appertain to the hallucinations, and if these be of a religious order, or if the patient assume ecstatic attitudes, we probably have that form of the self-love complex—"I am a saint, I am a good person, I am a pet child of Almighty God"—which may be seen in hystericals and may sometimes cause a good deal of trouble and misapprehension. The "extraordinary and serious charges against individuals" belong to another form of the same complex—"no one understands me" by an easy transition becoming "everyone is against me, and since I am a good person they must be very bad"—which easily passes into the stage of calumny. We may extend the term "conversion" therefore to include not merely the externalization on the physical plane but the change from one mental state to another; and it is quite legitimate to speculate as to whether the motor energy affects the rational faculties mediately, i. e. instead of inhibiting the motor centres and producing a paralysis, it spreads itself to those higher centres upon the integrity of which the proper functioning of the rational faculties depends.

There are, however, other mental states which have no necessary connexion with convulsive phenomena, and which are not preceded by anything in the nature of a physical conversion. I refer to those mysterious manifestations known as somnambulism and double personality. These are, I believe, generically one, and with them I include the hypnotic trance, a state which does not seem to show any essential difference. The term somnambulism as here used excludes the condition popularly called sleep-walking, but refers to a state spontaneously produced while the patient is pursuing his ordinary occupation. I give two cases taken from the literature.

I. "The subject was an itinerant preacher named Ansell Bourne, sixty-one, who one morning disappeared mysteriously from home and remained undiscovered for two months. He woke up at Norristown, Pa., to find that he was keeping a small store under the name of A. J. Brown. He had been

engaged in this occupation for six weeks and had appeared to his neighbors as a perfectly normal individual. As a matter of fact he had been in a state of somnambulism all the time and he knew nothing of what had happened to him since he had fallen into trance whilst walking in the streets of the town where he had been living. He was hypnotized, and in the hypnotic state he resumed the personality of A. J. Brown and told his audience what he had been doing at Norristown and how he got there." [4]

K. The case of Felida X——. (Cyclic personality.)

"From childhood she had been melancholy and reserved. She was subject to hæmiptysis and dwelt continually on her bad health. At the age of 14½ her first transformation occurred. After a sudden pain in the head she fell into a short trance from which she awoke completely metamorphosed. She was now bright and lively, very loquacious and even noisy. Her health seemed improved and she did not complain of any ailment. But after a few hours she again fell into a short trance and awoke to find herself in her first state. Henceforth she passed her life alternately in one of these two conditions. For some time the second state did not occupy more than a tenth part of her existence, but by 1875 the relative duration of the two states had become reversed so that she was nearly always in the second state. In this latter condition her memory of the past is complete, but in her first state all that has occurred in the second is utterly forgotten. In due time Felida married and had several children, but she could have no secrets from her husband, as in her second state she revealed everything she had done in her first, even though she had intended to keep it secret." [5]

Taking Ansell Bourne's case, let us invent an analysis for it on Freudian lines. We may assume a psychic conflict between the subconscious wish—"I must get away from home"—and its conscious inhibition—"No, it is my duty to stay". The crisis comes; the subconscious wish rises to the surface with irresistible force, repression fails, and the subconscious will solves the dilemma by producing the physical symptom,

[4] This case would be called a "polyideic somnambulism", or "fugue".

[5] Both quoted in Tuckey, *Treatment by Hypnotism and Suggestion.*

in this case a series of acts coördinated to an end.[6] But as in the case of a paralysis so much of consciousness is "split off" or "dissociated" as refers to the paralyzed limb, so here as much is split off as relates to the coördinated acts; and as it is plain that all the rational faculties are required for their performance, it follows that the *whole* of consciousness is so dissociated. And as a person cannot will to do two opposite things at the same time, his conscious will is of necessity in abeyance; in other words, we have a case where (as I have said above) the subconscious self outcrops, dethrones its conscious rival and takes the reins of government upon itself. The conscious self has gone; the patient is in a trance.

Further, the keeping of a store under an *alias* may or may not be a symbolic action. Of that we have no certain knowledge. Neither do we see why at a given point the conscious reässerts itself. But granted that it does, then there will necessarily follow a complete amnesia, since *ex hypothesi* the impressions of the senses, etc. have been dealt with by the subconscious mind; and on the return to normal life there will return with it all the memory that belongs to that life (since memory is in the soul *per modum habitus*). Therefore the interval will be in oblivion. But the veil can easily be lifted by hypnosis, since in the hypnotic sleep[7] we *tap the subconscious mind*, and it is merely necessary for the operator to suggest in order that the trance state may be reënacted. Lastly, since, as everyone will agree, the salient feature of the hypnotic trance is the abeyance of the will with persistence of the faculty of acting, we would seem to have here a final proof of the existence of our *alter ego*; as in the one state, so in the other, the will is inoperative, yet rational acts are performed. *Ergo*, there is a subconscious mind.

Now let us analyze on Catholic lines, and for convenience we will call the normal state (Ansell Bourne) A, and the trance state (A. J. Brown) B. Let us assume that the whole

[6] I have adopted this conversion form of analysis on purpose to show the muddle of thought that exists about "dissociation". In case A, what is "split off" from consciousness is not the idea but the emotional content of it, which dies away because the conflict has ceased. But I doubt if the Freudians really know what they mean themselves, very often.

[7] Presumably deep sleep (somnambulism) would be induced, after which would follow complete amnesia.

thing is a case of automatism [8] and that the "passing into trance" signifies the entry into that condition. Automatism is the state in which (owing to some obsessing idea, mental stress or intellectual preoccupation) we perform various complicated actions inadvertently; and these acts are of such a nature that the faculties of sensuous perception and locomotion are sufficient for their performance. Sometimes the will has acted antecedently and then we become "lost in thought", and on coming out of our reverie possess but a confused recollection of the interval. Sometimes the will has not so acted, and we find ourselves doing something of which we were quite unaware. But it is plain that Ansell Bourne could not possibly have carried out the complex acts necessary in his case (appearing all the while as a "perfectly normal individual") *inadvertently*; he must have been attending to what he was doing. Therefore his rational faculties were acting properly; therefore he was not in a state of automatism.

Granting then that state B is a rational one, what initiates it? The most reasonable supposition is that the man is acting under the compulsion of an obsessing idea, corresponding to the subconscious wish—"I must get away from home", and that the passing into trance signifies the sudden rising of the idea into consciousness. But if this is so, then the idea *must of necessity have antecedents in state A*; it must, that is, take the form—"I must get away because of so and so", which implies at least some continuity of memory from A to B. For if there were no such continuity, we should have the impossible phenomenon of a person acting perfectly rationally and in a new vocation, without the consciousness of the continuity of his own *persona*.[9] If this is so, what cause suddenly dissociates the memory at the end?

Judging by analogy with other reported cases of this type,[10] it is some accidental circumstance that touches the memory of

[8] Confusion arises because the Freudians use "automatism" to cover the trance states (naturally, since they have one thesis for everything). I restrict it to cases where different faculties (rational and sensitive) act independently, *each making use of the external senses as far as may be necessary to its act.*

[9] Plainly he is not one of those cases of loss of memory where the sufferer wanders about unable to give name or address. Such a person is certainly not a "perfectly normal individual" and it is obvious to others what is the matter with him.

[10] Cf. Janet, *Major Symptoms of Hysteria.*

state A, the past, bringing to light old associations; in other words, the memory of state A, which though continuous was more or less repressed by the obsession, now comes fully up into consciousness, and does so with such potency that all the rest of the content of memory for two months is completely obliterated. This implies a severe shock, which can only come through the senses, i. e. finding himself in strange surroundings. But if at this point state A is brought back in full force, then surely he will remember that which is nearest the surface —if not spontaneously, at least after a little effort which he is bound to make in order to answer the question—" How did I get here? "—and it seems incredible that this effort should not evoke the antecedents of the obsession which were last in order of time before the " passing into trance ".[11] What is more, these very sense impressions which presumably cause the amnesia are themselves an integral part of the same memory stratum—they belong to the " complex ". How then do they bury it? For buried it is, though only two months old, and to such an extent that it has to be dug up by hypnosis.

If at this point we turn to Felida we find only a still more complex problem. She differs not only by extension, having many cycles instead of one, but she really has three states, A, B, and a trance state. She has the same type of amnesia, a fact which is all the more remarkable, seeing that her sense impressions are presumably continuous since she lives with her family; and the second trance dissociates the memory, whereas the first does not, which seems quite arbitrary. Further, she exhibits a compulsion in her sound state whereby she is forced to nullify her intention of keeping the secrets of the first; yet she must remember the intention, as there is no amnesia in passing from A to B. Why, if her second state is a rational one, is the will blocked in this particular direction? The answer is simple—state B is the subconscious self and will of course display the things that have been repressed into it, i. e. which the conscious self determined to bury. Truly there are no mysteries to the new philosophy, and indeed the Freudian would tell one that all this argument is a waste of time; the whole thing is a trance state, and as such it can only be explained by assuming the subconscious mind.

[11] The description implies that they were so evoked.

This point is so central and so important that I must be pardoned if I recapitulate. The Freudians subsume *all* hysterical phenomena under the term "dissociation of consciousness"; they make the whole disease *purely psychical.* They say that in the conversion phenomena the act of the soul is *inhibited as to a particular end,* motor or sensory as the case may be, by a power within the soul itself, the subconscious counter-will. In effect the subconscious will says—"You do not wish to go. Very well, then you shall not move your legs because I say so. I am master here." Now, plainly, if this inhibition extends to many ends, the subject must pass into a state of trance of necessity; for he may neither move nor feel —his dissociation is complete. What will happen then will depend upon the determination of the subconscious appetite. If it is to act, we shall have the active somnambulism; if it is to passivity, we shall have a state of stupor or unconsciousness. The reader may hardly credit me, but it is a fact that the sudden loss of consciousness of epilepsy has been attributed to this cause, the desire of the subconscious to get out of this unpleasant world by putting itself in the state it was when *in utero*!

Against this absurd theory I put my thesis—the disease is in the soul, i. e. the disordered appetite; and the effect is in the body, i. e. some change which, however slight, is sufficient to put the particular physiological unit of motion or sensation out of potentiality to the soul's act. So that the dissociation is not in the soul but in the composite, because the soul has upset the action of its own instrument. Hence there is "dissociation of consciousness" only in a secondary sense due to the physical change.[12]

To continue the parallel. If the effect of passion could be conceived as inhibiting many ends, then plainly what would happen would be anything from a mere dazed condition to sudden death, which has been known to follow a severe emotional shock; but what cannot possibly happen is the continuance of normal rational action. This being so, I submit another thesis on the same terms as the former.

[12] Even so the term should be restricted to the sensory inhibitions. Examples of all three types, rational, sensitive, and nutritional, are given in the cases.

> So-called trance states, wherein the subject is dissociated from his temporal and spatial relationships and yet retains the faculty of rational action, are by their very nature suspect of a preternatural causation.

Since I consider hysteria a moral unity, I am not tied to one thesis in explaining it, as the hysterical soul may be in potentiality to more than one agent. Evidently one cannot expect anything in the nature of a demonstrative proof for such a thesis. But is there any external evidence which will throw any light upon it? I believe there is; but, before proceeding to the consideration of somnambulism in particular, it may be well to review the evidence for the entry of the diabolical spirit into hysteria generally.

III.

I have already referred to that form of the self-love complex which shows itself under the "I am a saint" idea, and every priest of experience will have met with slight cases of this class, cases which at times may be troublesome to deal with; but occasionally one comes across examples of a much more pronounced type. There is, for instance, that curious and extremely suspicious young woman, Domenica Lazzari, whose case attracted attention for twenty years previous to her death in 1848.[13] At the age of thirteen her illness began with convulsions probably of the hystero-epileptic type, and such crises were frequently repeated during the course of it. Domenica was one of the "fasting girls", and it is recorded that from 1834 until her death she neither ate nor drank. She also manifested the most extraordinary hyperesthesias, both of the general and special senses, with hystero-genetic points;[14] and anything placed upon the tongue produced severe vomiting. In 1837 she developed stigmata in hands, feet, and head, and it seems to be established that those in the hands at least were actually perforating. It is extremely difficult to believe that such lesions can be brought about by any auto-suggestive process, for all the modified motions of the passions I have previously described are generically the

[13] These three stigmatic cases are taken from Father Thurston's articles in the *Month*, August, September, October, 1919.

[14] Sensitive spots, the touching of which provokes a convulsion.

same as the proper ones. In the natural order a wound is produced either by injury or by an ulcerative process; but Domenica's medical report states that there were no indications of purulency. Neither did this subject display any trance phenomena in which intense concentration might be assumed nor impress observers with the appearance of any exceptional sanctity. In short, she presents the picture of hysteria with superadded phenomena whose occurrence in such a case is decidedly suspicious.[15]

Much more definite is the case of Palma Matarelli (1825—88), another "fasting girl", who manifested a marked self-love complex by drawing attention to her stigmatic phenomena and also to her miraculous (sic) communions. The former were of a very extraordinary nature and included dermographic images of hearts and various Passion emblems. At times too there occurred that hyperpyrexial state known as *incendium amoris* (in the case of saints), producing in this instance actual burns in the flesh, and there is said to have exuded from her mouth a curious liquid of unknown composition in which were white bodies that looked like hosts. Palma's case was condemned by the Holy Office as diabolical, and Pius IX spoke very strongly about it as a snare of the devil to mislead the faithful. When authority therefore decides in this way, we may well ask whether, in doubtful cases, the phenomena (even if *per se* they were explicable by auto-suggestion) are really due to natural causes after all. Of course dermographic images of hearts and so on fall into the same category as the guillotine stigma in case D, and may be paralleled by another case of Baudoin's where a little girl vainly trying to do a sum finds the answer written on her skin.[16] Palma is clearly hysterical; but another dermographic case, that of Marie-Julie Jahenny, a Breton peasant girl of La Fraudrais, is not so certain. This subject (who, as far as I know, was *not* of the fasting persuasion) in addition to the usual stigmata showed marks on the wrists, arms, shoulder, and legs, and on one occasion developed while in

[15] The absence of ecstasy only adds to the puzzle. One would think that the devil, if he was at the bottom of it, would have produced this to make the imitation more complete.

[16] Which implies that she knew it all the time, of course!

ecstasy a cross, flower, and the legend *O Crux ave* over the region of the heart. This phenomenon was accompanied by the "odor of sanctity", which is certainly not an hysterical symptom. *Per contra,* Marie-Julie displayed something suspiciously like a self-love complex. So her case is rather puzzling.

A consideration of this evidence does not lead to any certain conclusion except the certainty that hysteria is a very perplexing problem. But it may raise a question. Is the hysterical individual more in potentiality to the devil than a "normal" person? What are these curious young women who appear to have special graces and exhibit an intense piety, and yet spoil everything by their self-love complex? Sometimes they find their way to the doctor complaining of vague symptoms which are very difficult to place and which seem to have no organic foundation whatever. Palma Matarelli is an extreme instance; Domenica a less marked one; but why if Domenica was a saint was there never any talk of introducing a cause? Absence of heroic virtue, evidently; yet there was no pronounced self-love complex and she seems to have shrunk from notoriety, and impressed others with her simple piety and resignation. But if she was not an hysterical type of person, whence all these symptoms of the disease?[17] The question takes us a step further, to the consideration of hystero-epilepsy.

To avoid any appearance of jumping at conclusions, I have endeavored to bring this group of symptoms under the thesis; but I am quite content to abide the criticism that the thesis is strained to the breaking-point in the process. The whole thing makes a most unsavory impression, and not only is it related to baffling enigmas like Domenica Lazzari, but to the plain certainties of diabolical possession. For possession has its convulsions which impress the non-Catholic physician; and as the devil is to him a Popish superstition he diagnoses *la grande hystérie.* But we cannot argue that hystero-epilepsy is possession, unless and until it is associated with signs that the Church requires for diagnosis, and we are up against the difficulty that writers of medical text books either omit or mis-

[17] Father Thurston speaks of Domenica's case as a "problem of the deepest and most complex nature".

interpret symptoms which to a Catholic would be crucial, because they do not believe in the reality which lies behind them. However, let us look at a case.

In 1857 an epidemic of possessions which during the course of three years numbered over a hundred cases, broke out in the village of Marzine in Switzerland, the cases being ushered in by hysteroid phenomena.[18]

> Les crises commencent alors chez ces deux enfants, à devenir effrayantes; chute, syncope, les prunelles roulent dans les orbites, bras tendus en l'air, puis contorsions, rotation avec une vitesse extraordinaire, raideur tétanique. Les malades se relèvent d'une seule pièce et sans le secours des mains qui restent tendues vers le ciel. Courses échevelées, puis fin brusque de la crise, *qui ne laisse aucun souvenir et aucune fatigue.*

The italics are the author's, who evidently wishes to impress us with the amnesia; and he goes on to describe various classical signs of possession which followed, e. g. occult knowledge, blasphemy, open confession of the possessing agent, and (in some cases) an extraordinary sign—invulnerability to fire. During the epidemic some quack pretended to cure these unfortunate children by hypnotism—

> Mais, déclare le médecin, s'il y a, en effet, quelques jeunes filles qui sont somnambules, leur guérison durait très peu de jours et leur dernier état devenait *pire que le premier.*
>
> D'ailleurs, constate de son côté le vénérable curé, toutes ces lucides continuaient à se dire possédées et à nommer les coupables.

Presumably (in absence of any explanation in the text) this somnambulism is the hypnotic trance itself, already referred to as generically the same; and even if a person thinks hypnosis to be natural it is indeed absurd to try to cure a condition which *ex hypothesi* is characterized by at least partial dissociation of consciousness, by using a means which dissociates it completely. One is not surprised to hear that the cases got worse.

In the medical report, another physician, after having debated whether he should call the case "hystérie, démonie, ou

[18] Rouget, *Manifestations diaboliques contemporaines.* Téqui, Paris. Cf. critique in ECCLESIASTICAL REVIEW, October, 1921.

hystéro-démonie", and deciding that although it is *sui generis* it had better be called by the last name, he adds:

> La ressemblance est frappante, au contraire, avec les Ursulines de Loudun, les trembleurs des Cévennes, les convulsionnaires jansénistes, et les anabaptistes d'Allemagne, car dans les deux cas, conservation de la santé, extase, somnambulisme, oubli complet après la crise, etc.[19]

Had the learned doctor lived at a later date he would have recognized the whole thing as the outcropping of the subconscious and would have told us that these patients in displaying occult knowledge were merely externalizing the content of it. That the subconscious cannot give out what was never in it is no matter; the devil must be denied.

In 1869, at Iufurt in Alsace, Thiébaut and Joseph Burner were exorcised after a severe and prolonged possession. They were aged nine and seven years and were afflicted with deafness, various convulsive phenomena, and trances. The medical report is worth an extract

> I recognize in both children an hysterio-choreatic derangement and I explain the case as follows: The whole soul—that is the animated brain in both patients—has itself imagined the devilish phantoms, and has likewise been able to secure the healing, and this was done by the brain organism and the psychic mechanism of the brain. The children exhibited a wonderful and immensely varied knowledge. That was in them beforehand, it is nothing new or unheard of. . . . Such knowledge was brought out by actual brain excitation.

This is clearly an anticipation of Freud; it needs but the alteration of some terms; and the Freudians would have no difficulty in explaining the amnesia which followed upon the liberation of the children from the possessing agents.[20]

No doubt, if one had access to other reported cases of possession of this type, similar evidence might be found; but it is doubtful if it would lead any further. Whatever hysteria may be, it links itself on the one hand with pseudo-saints and on the other with the victims of possession. It imitates both God and the devil. And since it cannot be of God, and is not

[19] Doubtless examples of "dancing mania", or chorea major, the original dance of St. Vitus. Classed as epidemic hysteria. Cf. *Catholic Encyclopedia*, art. "Jansenism".

[20] *Lucifér*. Trans. from the French of Ab. Paul Stutter. Bouch, London.

proven to be of the devil, it presents us with a very difficult problem of the human spirit. One thing, however, we cannot help noticing when we turn from the convulsive to the trance phenomena, is the fact that, though the picture of somnambulism and the picture of possession are morally very different, psychologically one cannot see a distinction. I shall now bring evidence of a more positive order which will show a reason for this resemblance.

Here is another case of possession of a somewhat less conventional type which will lead us to the root of the matter. It is fully reported by Rouget, in his book already mentioned. I must refer the reader to him for details; I make such extracts here as will serve for the present inquiry. "Bertha", a young girl of fourteen, was seized on the feast of SS. Peter and Paul, 1888, with what appears to have been some kind of maniacal attack, with the result that she was sent to an asylum. The medical certificate stated that—

la jeune fille était atteinte d'un accès de folie characterisée par des hallucinations accompagnées d'idées délirantes et d'impulsions au suicide.

Her character is described as—

très intelligente, très sérieuse et réservée, pleine de foi et d'une piété solide, sans affectation et sans exagération.

Nothing could be less suggestive of hysteria, and the symptoms, if we want one of the new names for them, will do very well for a compulsion neurosis. There were remissions from time to time, though of brief duration, during which remissions the patient was able to return home; but on one of these occasions (in November, 1890)—

elle y fut bientôt reprise de ses accès auxquels s'ajoutèrent de fausses extases accompagnées de visions fantastiques dont elle gardait le souvenir aussi bien que celui des faits passés pendant les crises. Jusqu'à cette époque, elle parait n'avoir présenté que des symptomes de double condition, avec inconscience [21] complète pendant la période de prétendue folie et perte de tout souvenir.[22]

[21] Presumably not unconsciousness in the physiological sense. I should take it as equivalent to dissociation.

[22] Note the change in the type of the amnesia.

At this point some interfering person suggested hypnotism; a doctor was called, who, finding Bertha in a state of trance, hypnotized her there and then; whereupon, as is not at all surprising to learn, she became very much worse and had to be sent back to hospital. And the doctors, confronted with this relapse, reconsidered their opinion and diagnosed *la grande hystérie*, though convulsive phenomena are not specifically mentioned.

In May, 1891, however, there was another interval of peace. Bertha went home again and was received into the Sodality of the Children of Mary. Four days later she approached the sacraments, and her confessor, who it appears had had his suspicions from the beginning, took occasion after her confession to settle his doubts. He put the direct question to the possessing spirit and received the affirmative reply. Afterward there followed some interesting revelations. Seven devils had possessed her from infancy [23] and three more had entered since the hypnotism. To a remark that surely hypnosis was due to natural causes the devil affirmed that—

> l'hypnotisme était son œuvre, que chaque médicin hypnotiseur avait un diable à son disposition et qu'un ou plusieurs diables entraient dans la personne hypnotisée pour exécuter les ordres du médicin.

Again he said

> Les hypnotiseurs ne peuvent rien obtenir sans notre intervention; c'est le démon qui fait tout, qui supprime la vue, l'ouie et les sens, qui paralyse.

Apropos of this it is interesting to note that the devil on one occasion produced in Bertha the effects which are known as mind blindness and mind deafness, i. e. the subject sees and hears only such objects as the operator wills. One cannot help thinking also of the phenomena of the mediumistic trance as they were shown e. g. in the case of Eusapia Palladino who suffered from convulsions, hyperesthesias, hallucinations, delirium, vomiting, and finally paraplegia: a picture which is symptomatically hysteria.

[23] This is curious, to say the least of it—but the whole case is so. There was occult knowledge, but of a very limited description, and one example of hatred of religion.

Asked if the subjects remained always possessed, the devil replied—

non, pas toujours, mais nous rodons autour et l'âme est toute changée. Qu'une de tes dévotes se fasse hypnotiser; toute sa dévotion s'en ira.

After having informed us that Bertha was eventually delivered, the writer goes on to cite evidence from the life of the Curé d'Ars who on one occasion rebuked a penitent for having commerce with the devil by attending a hypnotic seance; while on another occasion the possessing spirit, when asked who was responsible for table-turning, replied

C'est moi. Le magnétisme, le somnambulisme, tout cela, c'est mon affaire!

IV.

It belongs, of course, to the theological faculty to appraise the value of evidence of this kind; but it belongs to the medical faculty to bring before the theologian such data as may help him to appraise it rightly. This I have endeavored to do in these papers. Taken at its face value, it suggests the question —In what sense are we to take the word *somnambulism*? If the reader will analyze for himself any example of simple automatism that has come within his experience, or if he take a case of "sleep-walking", he will find quite a simple explanation without dragging in the devil;[24] and he will find, too, that in neither case is there any true dissociation of consciousness. But if, on the other hand, he take a case of hypnotic trance, or of the trance of a medium "under control" in the spiritist seance, or of the trance of diabolical possession, or of the phenomenon known as post-epileptic automatism, and consider them purely psychologically, he will find himself in serious difficulties, and these difficulties will be of the same nature as those which confronted us in considering Ansell Bourne.[25] In other words, there is, in all these instances, dissociation of consciousness; the senses are shut, yet the patient acts, and his acts are such as to *require, of necessity,*

[24] Cf. *Summa*, I, q. LXXXIV, art. 8.

[25] Any trance case can be put as a dilemma. The subject is either dissociated or he is not; if he is not, whence the amnesia? If he is, whence the acts? In the epileptic trance the acts are often criminal.

the use of those senses. Consequently in all these cases there follows amnesia, and these facts taken together may give us the clue to interpret the expression. As to Felida X—she is a perfectly hopeless person; she really has no business to exist; and all I can do is to leave her to the reader's ingenuity, frankly admitting that she is utterly beyond mine.

Acceptance of the evidence raises another question—what is the motive? These extraordinary enigmas seem so fantastic and pointless, and they do not contain the moral element of possession. The motive, however, may lie beneath the surface, if the devil is at the bottom of it all; he may very well be creating the proof of his own heresy. For it must be remembered that it was upon hysteria that Freud did his original work and built up his philosophy to explain its symptoms, so that it is scarcely too much to say that but for hysteria the new psychology would not have come into existence.[26] It might conceivably have arisen from the study of the trance states by themselves; but in that case it would hardly have got beyond professional circles, since these curiosities lie outside ordinary life. The spiritualists would have rejected it, being bent on their evocations, and the man in the street would remain unaffected by a mere academical discussion. But with hysteria it is otherwise; psychic conflicts, complexes, phobias, obsessions are in greater or less degree the common lot of fallen humanity. So their study makes a wide appeal. Neurosis is on the increase; it is fashionable to be "nervy". The war has supplied us with a whole crop of complexes; and as a result we discuss psycho-analysis over the tea table, read psychological novels, and absorb Freudian doctrines from the Sunday papers. Wherever we turn we are met with the universal thesis which explains everything in heaven and earth, from the ecstasy of the saints to the cure of warts on the hand that now writes this paper; and there is no answer save that which is lacking where it is most needed—the gift of faith.

It is one thing for the trained mind of the theologian to review any system of philosophy and decide what is heretical *per se* and what is not; it is quite another for the man in the street to do so. And if the man in the street has any elements

[26] Cf. ECCLESIASTICAL REVIEW, May, 1922. "The Cult of Psycho-Analysis."

of Christianity left in him they are liable to be quenched by the assimilation of doctrines which at least implicitly deny free will, a spiritual soul, and an eternal destiny hereafter.

We have travelled a long way from the starting-point, yet the links in the chain are in ordered sequence. It is impossible in a short paper to explore the side issues which spring from points of departure, even if it were desirable, and so I have contented myself with a main line of argument. In so doing I trust that I have justified my original contention that the case of functional paralysis is of considerable interest to the theologian.

LUKE.

THE LENGTH OF THE SERMON.

THE Long Sermon—we gasp in the prospect of it, we shiver in the retrospect. But let us discriminate. As an institution, that is, a custom of approved standing and very large precedent, it surely has passed away. As an occasional, unexpected, unintended event, it may continue to exist. A present-day priest tells me of an experience he had in a community of Protestants who had invited him to speak in the town hall on Catholicity. The theme is indeed a large one. He began his discourse at seven o'clock in the evening, and continued pleasantly talking to his audience about misconceptions of Catholic doctrine, replying to some questions propounded from the audience, discussing others current amongst Protestants, and at length, looking casually at his watch, was astounded at finding that the hour was now eleven. His auditory had given him throughout such rapt attention that the question of time had not occurred to him. He now apologized for the length of his Instruction—or Apologetic Sermon—only to meet a new surprise when his hearers begged him to continue! One interested auditor shouted that he would be glad to stay there till breakfast.

Circumstances alter cases. St. Bernardine of Siena sometimes preached very lengthy sermons and found the churches too small to accommodate the crowd that came *daily* to hear him. He had many clerical critics. Let not Bernardino be puffed up (wrote the Augustinian Friar, Andrea de' Bigli, a

Milanese humanist of some distinction), for if the people had crowded to hear him that was because it was a time of peace, and they had nothing better to do; they went out of curiosity, to see what daily preaching was like. This was at Florence; but similarly at Bologna,

> Fr. Andrea observes with chagrin that Bernardino had ordered a pulpit of unusual dimensions to be erected in the piazza, because the church of S. Petronio, big as it is, "did not seem big enough for him"; and had kept people "standing or wallowing in the mud" in the open air, in winter, to the injury of their health, while he preached to them for over three hours at a stretch.[1]

At one of the Saint's Paduan sermons, a reporter of the sermon declared that more than 20,000 persons were present, although the Lenten course was held in the open air.[2]

The three-hours sermon was not infrequent, and was sometimes exceeded in length. St. Bernardine usually preached at dawn, after having said Mass:

> His hearers, so as to ensure themselves standing room, would arrive beforehand, many coming from far distant villages, children carried on the shoulders of their fathers, or borne in their mothers' arms. The sermons often lasted three or four hours, nothing unusual in those days when the Minorites would seem to have forgotten the injunction to preachers left by St. Francis in his rule and recommending "brevity of discourse" in imitation of the Lord, "who abbreviated His discourses upon earth". Yet Bernardine's zeal was proof against all fatigue. Once during the vintage, at Cremona, he decided to preach at night time, and he himself assures us that "by daybreak he had already preached four hours". But however lengthy his sermons might be, they were listened to, says Æneas Sylvius, with "incredible attention". Nor did the preacher ever fail to stimulate and rivet the minds of his hearers by his happy choice of subjects and the variety of their treatment, as well as by the charm of his occasional digressions.[3]

Another Minorite, Friar Richard, "a popular French preacher and patriot, highly in vogue in the days of Joan of Arc", preached at Troyes, Paris, and Orleans, 1428-1431,

[1] Howell, *S. Bernardino of Siena*, p. 152.

[2] Howell, *op. cit.*, p. 275.

[3] Thureau-Dangin (tr. Baroness G. von Hugel), *Saint Bernardine of Siena*, p. 52.

from a pulpit usually erected in the market-place, and held his hearers spell-bound for five and even six hours of consecutive discourse.[4]

The wonderful Dominican missionary, St. Vincent Ferrer, preached sermons lasting "not less than three, nay, when on the Passion, often not less than six hours, being sometimes renewed in the course of the afternoon and evening", and his biographers "not infrequently observe that his auditory numbered ten and twenty thousand; indeed, on one occasion at Nantes, sixty thousand persons were said to have flocked to hear him".[5]

What was the secret, not of the tolerance displayed by such great audiences, but of their marvelous enthusiasm for such lengthy discourses on spiritual themes? In his Preface, M. Thureau-Dangin extols the self-denial of the preachers, "wending their way through towns and villages, preaching in the open market-places when the churches were too small to hold the vast congregations which flocked to hear them, breathing words of penance, of mercy, and of peace, and recalling to the minds of their hearers the long-forgotten precepts of the Sermon on the Mount." Penance, mercy, peace—the themes were both mighty and simple. On the other hand:

> Seldom had popular preaching possessed so much energy, eloquence, and marvelous efficacy, never was it more totally devoid of personal motives, more free from party spirit, more exclusively inspired by zeal for the glory of God and the salvation of souls (p. x, Preface).

The author just quoted properly observes, however, that the circumstances of the times were favorable to such oratory:

> In order, however, rightly to estimate the prominence accorded to popular preaching in the social as well as religious life of the people, we must not forget that books were in those days rare and newspapers non-existent, so that public oratory (which throughout the whole of the Middle Ages was confined exclusively to preaching) proved the sole means of mental sustenance besides being the chief promoter of public opinion. Nay, to gain some conception of its astounding efficacy, we need to refer the reader to the history of the

[4] Thureau-Dangin, *op. cit.*, p. 125.

[5] Ibid., p. 24.

Crusades. In the days of which we write, moreover, the news of the advent of a celebrated preacher was enough to fill the country-side, and the long daily sermons to people still under the dominion of faith and hampered by no extraneous teaching of any kind, must needs have produced results undreamed of nowadays in our more complex social organism. And how irresistible did it not necessarily prove in cases where eloquence was enhanced by the renown of sanctity and the lustre of miracles! (p. 21-22).

Doubtless the writer in *Blackwood's Edinburgh Magazine*[6] was unaware of these long *quattrocento* sermons when, discussing *obiter* the length of sermons, he wrote:

Long sermons, as a rule, were the product of the post-Reformation, and especially of the Puritan times, when preaching usurped a sovereignty over all devotional exercises. Yet some of the early divines were lengthy enough, especially university preachers. Bishop Alcock preached "a good and pleasant sermon", at St. Mary's, Cambridge, which lasted from one o'clock until half-past three. . . . An hour—measured by the glass—seems to have been held the legitimate length in the great preaching days after the Reformation; and if the preacher invited his audience to "another glass", as Daniel Burgess, a lengthy non-Conformist preacher, is said to have done, the proposition was not always favorably received. . . . Highly orthodox divines have sinned almost as largely in the matter of prolixity as the Puritans. Barrow was notorious for the length of his sermons: one of his celebrated Spital sermons is said to have lasted three hours and a half; and it is added that, when one of his hearers asked him, in what must have been a polite irony, whether he was not tired, he replied, "Yes, of standing so long". Of comparatively modern preachers, Edward Irving tried the patience of his hearers in this respect most severely. Mrs. Oliphant relates, in her delightful biography of that remarkable man, the story of his long-remembered sermon—of three hours and a half—preached for the London Missionary Society in Tottenham Court Road Chapel. "The necessity of coming to an end did not occur to him." Thrice he paused, and the patient congregation sung hymns in the interval. . . . The religious world never wholly forgave him.

The missionary Friars of the *quattrocento* preached at times discourses that required six hours in their delivery. The writer in *Blackwood's* plainly declares that the occasionally

[6] February, 1869.

extended sermons of the post-Reformation period in England were not at all in favor. The great French pulpit orators were much in favor, indeed, and their sermons remain to this day masterpieces of pulpit eloquence. Their lengthy discourses, however, apparently did not take much over one hour in the delivery. To-day, we dislike even the half-hour sermon. "It is to be observed, however, that in this age of rapid thought and short methods the sermon should be shorter than formerly." Thus Etter,[7] who quotes Shedd:[8]

> Audiences a century ago would patiently listen to discourses of two hours in length, and would follow the sermonizer through a series of divisions and subdivisions that would be intolerable to a modern hearer. . . . Mental operations are on straight lines, like the railroad and telegraph, and are far more rapid than they once were. The public audience now craves a short method, a distinct, sharp statement, and a rapid and accelerating movement, upon the part of its teachers.

The doctrine of brevity is not a new one. In the Second Rule which St. Francis of Assisi drew up for his brethren, we read (No. 9):

> I also warn and exhort the same brothers that in the preaching they do, their words be fire-tried and pure [see Ps. 11:7 and 17:31] for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech because the Lord made His word short upon the earth.[9]

The Lord made His word short upon the earth. It has been estimated that the Sermon on the Mount occupied perhaps a half-hour. It is thought that in the Early Church the Latins usually occupied no more than a half-hour, whilst the Greeks were lengthier. St. Ambrose has been contrasted thus with St. John Chrysostom. If, however, we compare—using translations into English as a common medium for estimation—the sermon of St. Augustine on the Recovery of Sight by the Blind (Matt. 20:30) with the famous one by St. Chrysostom on Excessive Grief at the Death of Friends (1 Thess. 4:

[7] Etter, *The Preacher and His Sermon*, p. 144.
[8] Shedd, *Homiletics and Pastoral Theology*, pp. 55-6.
[9] Robinson, *The Writings of St. Francis of Assisi*, p. 71.

13), we find that the former is somewhat longer than the latter—about 5500 words to 6500.[10]

If, in view of the generally conceded desirability of brief discourses in the pulpit, we marvel at the long sermons of the olden days, we find an explanation given, for one part of the world, by Kelman:[11]

> For many preachers, among whom may be found some of the ablest students from the seminaries, theology itself has a strong fascination. These were in former times the most acceptable and popular preachers. In those times, at least in such communities as the Scotland of the Covenanting days or the New England of the Pilgrim Fathers, practically every member of the congregation was a theologian. I bought, for a few pence, an old copy of Luther's *Commentary on the Galatians*. It would be safe to say that not one in ten thousand of the people to whom any of us preaches has read that great classic. Yet appended at the end of my copy there are fourteen pages of names. The list comprises weavers, inn-keepers, tailors, carpenters, laborers, and a poet, dwelling in towns and villages in the West of Scotland. They are the names of those who subscribed the money for the transplanting and publishing of the commentary. Anyone can see the difference between the lot of the minister who preached to those men and his who preaches to their descendants.

By the way, Kelman ("Minister of St. George's United Free Church, Edinburgh", as the title-page of his volume informs us) favored half-hour sermons. And of these, at most two a week were all that should be insisted upon for modern congregations (page 16). On the other hand, Vaux, representing the more highly ceremonial character of Church of England services, speaks[12] of "the accustomed fifteen or twenty minutes". As already indicated in this REVIEW,[13] sober-minded thinkers advocate brief pulpit discourses. Instead of "fifteen or twenty" minutes, some have pleaded for fifteen, for ten, for seven, for five minutes. Speaking of discourse in general, and with no obvious intent of scoring the

[10] Kleiser, *The World's Great Sermons*, gives both sermons, Vol. I, pp. 25-72.

[11] Kelman, *The War and Preaching*, p. 20.

[12] Vaux, *Preaching: What to Preach and How to Preach*, p. 43.

[13] January, 1920, p. 84: "The bishops insist on carefully prepared sermons, on the blessed advantages of charity and brevity. . . ."

sermon in particular, the genial Walt Mason [14] argues for ten minutes as the ordinary limit of human endurance.

Brevity is desirable. It may be attained in at least two ways. There is, first of all, the always available remedy of concise language. The Bishop of Belley tells us that St. Francis de Sales approved of short sermons, and declared that lengthiness was the great fault of preachers in his day: "That vine makes most wood which bears least fruit", he wittily and briefly observed.[15] Perhaps Alexander Pope found in this saying the text for his own critical couplet:

> Words are like leaves; and, where they most abound,
> Much fruit of sense is rarely to be found.

Fruit-trees are sparing of leafage; shade-trees are sparing of fruitage. The moral seems to be: Avoid verbiage.

Another method making for brevity is to have a clear aim, a well-defined object toward which our sermon is directed, and to have only one such—and no other—aim or object. Then make as directly as possible for that object. This means avoiding lengthy exordiums and perorations, and reducing our points to as few as may be. Baring-Gould furnishes [16] an illustrative anecdote:

After a lengthy exordium, one Sunday evening, a preacher divided his subject into twenty heads, each of which he purposed D. V. considering in all its bearings. On hearing this, a man in

[14] *The Evening Bulletin* (Philadelphia) of April 3rd, 1920. *Dulce est desipere in loco*—and my readers may indulge me in a full quotation in very small print:

"If you desire to make a hit, it's well to bear in mind that brevity's the soul of wit, the wisest scheme you'll find. Long-winded men are always shunned, they fill our souls with care, although they may possess a fund of knowledge rich and rare. We all detest the dreary chump who tells a rambling tale, so long it reaches from the dump clear to the county jail. We all are bored by dizzy birds who know not when to stop, who pile up needless words on words, and other words on top. How comforting the silent gent, who makes a brief retort, who always said just what he meant, and cut the saying short! The words he pushes through his face are chosen as the best; for brevity's the soul of grace and sense and all the rest. The man who lectures for an hour will make his hearers mad; he'll see the faces turning sour that at the start were glad. Ten minutes are enough, I wot, for any speaker's junk; for nearly all we say is rot; the rest is mostly bunk."

[15] Camus, *The Spirit of St. Francis de Sales* (Eng. tr.), p. 347.

[16] Baring-Gould, *Post-Mediæval Preachers*, p. 55.

the congregation started up and proceeded to leave the church, when the preacher called to him, "Wherefore leave, friend?" "I am going for my nightcap", replied the man; "for I plainly see that we shall pass the night in church."

If the subject chosen is unavoidably a large one, make each of its phases or points a separate sermon. A final sermon could briefly sum up the argumentation of the series of sermons thus created, could make the application and drive home the lesson of faith or morals thus inculcated.

There are brevities which are misleading unless amplified by proofs—like Macaulay's criticism, "There are many new things and many true things in this work; but the new things are not true things, and the true things are not new things." As a summary criticism, his is satisfactory (if true), as is also Thomas Jefferson's estimate, sent to John Adams in 1816, of Hume's History of England: "He suppressed truths, advanced falsehoods, forged authorities, and falsified records." Largely by reason of their striking condensations of phrase and purport, such indictments are both overwhelming and easily remembered. But the sermonizer must beware of acquiring any tricks of rhetoric in his search after brevity. A certain five-minutes' sermon is thus described[17] by Neale:

> Persons who have not long been dead could recollect the discourse delivered by a dignitary in the parish church of S. Giles, and addressed to three classes—the good, the bad, and the indifferent. The good were told that they needed no advice; let them persevere in their righteousness, and the kingdom of heaven would be their reward: the bad—but in such a congregation (S. Giles's!) it was uncharitable to suppose that such a class could be found: the indifferent lost much by not exerting a little more energy, in order that their reward might not only be rendered more certain, but more brilliant. And this precious theology occupied in its enunciation exactly five minutes!

I have come upon an address[18] that concerned itself exclusively with "Short Sermons", and that bore that title. The address contains some 7000 words. Shall we smile, and

[17] Neale, *Mediæval Preachers and Mediæval Preaching*, Introduction, p. xv.
[18] Burton, *In Pulpit and Parish* (Yale Lectures on Preaching), pp. 118-132.

quote in protest, "Physician, heal thyself"? Too long? Well, according to the lecturer's analysis of the elements that make a sermon long, that depends. I found it quite short, because I found it interesting. Long and short are relative things. For instance, as the lecturer said:

> A short sermon is a sermon that seems short; it may be fifteen minutes long or it may be an hour. Time has nothing to do with it. If a man is unconscious, no speech seems long to him. The hearer fast asleep is willing you should go on till you are tired out. And, what is the same thing, the hearer so absorbed by what you are saying as to be unconscious, does not charge the sermon with being prolix. Time is measured, not by clocks, nor even by the rotation of the earth, but by the state of our minds, and the things going on therein. All experience proves that. Absolute mental vacuity has no time-measure, neither has mental concentration much.

The author proceeds to point out some of the things that tend to make a sermon seem long. First, "a monotonous voice makes length, enormously. There is nothing that gives such a sense of eternity as a well-continued sober monotone. Always, at the seashore, I think of that." Next, "another way to make a sermon seem long, is analogous to the first one;—namely,—make your thought monotonous, and your delivery." Then, "a device for making short sermons long is, to have but slow progress through your subject." Still another slowness arises from the habit of showing forth all the steps by which the sermonizer arrives at his conclusion—"as though your physician, whom you had called, should spend an hour telling you just how he reached your house, whether on foot, wheels, or the back of a horse, and by what path, or cross-lot cut-off. What you want is he and his medicine." Of course, long introductions also make sermons both to be and to seem long. "Another form of tediousness in sermons is lack of substance. An unsubstantial discourse is always long. . . . Extemporaneous preachers are quite exposed to thinness. . . . The only way to make substantial sermons is to work. Of course you have genius, but you must work. . . . And you must work by right methods. Only right methods are fruitful methods." Again, "if you speak with a slow utterance, you will make yourself long—long by the church clock, but

longer yet in the feeling of your audience." A long and interesting paragraph is devoted to the use of the eyes in preaching. Part of the paragraph is:

> My next specification as to sermons made long by various devices, is, that if your whole thought in preaching is to unfold your subject, without any special aim at any person or thing in the congregation before you, a chasm is opened between you and them, and they look at you across that chasm, as a spectacle principally; an interesting one, perhaps, but not half so interesting as you would be if you eyed them with a determined intention; your eyes roaming from pew to pew, and from face to face, so that each listener, sooner or later, is likely to feel himself addressed and individually pressed upon in a sort of thou-art-the-man urgency . . . not in any personalities, of course, but in a stress of intention.

Again, our sermons will seem long "when our themes, and our way of handling them, and our diction, are far away from the customary thinking and the daily life of the mass. Put a young man to school from his youth, let college have him four years, and the professional curriculum as many, and then let him go out to address human beings; and what can be expected of him at first, but more or less separateness from the people?"

Meanwhile, the lecturer seems to recognize that the length of a sermon can in some measure be reckoned by the clock. He gives three additional rules for shortening a sermon:

> And first. One way to make a sermon short is to stop. That is a second-grade, and mechanical way, though—and I do not think much of it. Live things ought to stop, for the good and respectable reason that they have reached their term; and they ought not to stop before that. If they do, it is a case of stunting. However, if your sermon cannot be stopped in any other way, you must stunt it. Strike it by lightning. Put a worm at the root of it. Any way to get it stopped. If it is a sermon that has been carpentered together, a mechanical way of stopping is as good as any other.
>
> But, secondly, a good way to get brevity is to choose just one thought, and resolve that when you have opened that one, in a fair, practical statement of it, you will pull up. Do not take one of those vast and infinitely plural thoughts, like the love of God, but a little one—a very little one, because, the minute you begin to look at it, it will swell. . . .

This leads me to my last rule—or word of caution. Do not think you must put into your sermon everything that belongs to the theme you are on, and all you can think of — nor even all the important things. You will speak again on that subject some day. . . . Consider, too, that your people have no sense of loss when you incorporate in your discourse only a part of the ore you had dug out. . . .

Consider also that a genuine sermon, though it be but twenty minutes long, has in it all the essential juices of the subject which it expounds.

We may add to these quotations—(in boiling down the 7000 words as I have done here, I fear to have made the lecture seem long rather than to have shortened it agreeably!)—some pertinent thoughts [19] of the Abbé Roux. The sermonizer should feel the vivifying warmth of his theme:

"The cold truth." O preacher of the Word, what are you saying? The truth cold? But the truth is life, fruitfulness, joy, all things that are warm. The truth, which is the word of God himself, is warm, burning, fiery! *Ignitum eloquium tuum vehementer.*

Or again:

Onesimus speaks with elegance, a cold elegance. It is icy, and so is his audience also.[20]

Again, too much verbiage is hurtful:

Ah! how many phrases! Ah! how many ideas! A single phrase well thought out is worth a whole thousand of these superfluous ideas; a single idea, well developed, is worth a whole thousand of these redundant phrases.

Length of saying makes languor of hearing.

Thus the good Abbé and, one may well fancy, all eloquent speakers as well. The length of a really eloquent discourse is doubtless not measured by the clock. There are occasions, too, when exceptional length is not only permissible but in-

[19] Roux, *Thoughts: Meditations of a Parish Priest* (Eng. tr.), pp. 49, 51, 58.

[20] In this connexion, one thinks of Bobby Burns's description of a church service which he once attended (I quote uncertainly from memory)—

"As cauld a wind as ever blew,
As cauld a kirk, and in't but few;
As cauld a minister as e'er spak—
But they'll all be hot ere I come back!"

evitable. St. Paul spoke all night at Troas. It is true that one of his auditors was overcome with sleep—but the room was filled with people and the lamps helped to make the air heavy —and the unfortunate young man fell to the ground. Apropos, a Sunday-school teacher sought to make capital out of the accident. Her moral was that folk should keep awake during the sermon. But the little boy from whose lips she sought this interpretation of the case of Eutychus saw the matter in a different light. "Ministers oughtn't to preach long sermons", he said. His viewpoint was perhaps not far from that of the American humorist, that "if a preacher can't strike ile in twenty minutes, he's either got an uncommon bad location, or he's boring with the wrong tool."

H. T. HENRY.

Washington, D. C.

METHODICAL SERMON PREPARATION.

AN artist was showing to one of his friends his latest masterpiece.

"How long did it take to paint this?" was asked.

"Three weeks," was the reply, "but it took many months," he continued, "to conceive the idea in all its detail, and thirty years to learn how to paint it."

Father Felix was telling this anecdote to Father Efficient, who was some years his senior, but yet a close, confiding and wisely counselling friend.

"That is longer than it takes us to prepare a sermon," he remarked. "How long does it take you, Father Felix?" he asked with a smile, after a moment's hesitation.

"Why," responded the good, jovial priest, "that depends on the importance of the occasion and the time I have at my disposal. Sometimes I take a month, sometimes a week, sometimes from Saturday night until Sunday morning, and sometimes, I am ashamed to confess, while I am reading the Gospel at Mass, I am trying to make up my mind on what subject I shall preach. A few times, I have begun the sermon without any definite idea as to which subject I was going to treat."

More than a few of us clerics could truthfully make the same confession. Our parish duties are varied, and in the larger parishes almost incessant from early morning until late at night. Sometimes, if not frequently, during the hours of slumber we are awakened by the bell summoning us to attend the sick and the dying. With the best of intentions we begin to prepare our sermon. A call comes, and we must hasten to some other duty. It is often really difficult to give the time and labor we should to the preparation of the Sunday sermon.

We realize the importance of this preparation, that we stand in the pupit as men of the highest education and noblest culture, as the heralding ambassadors of no earthly king, but of Jesus Christ the King of Heaven, delivering a message the gladdest and most sacred ever proclaimed to man, on the proper delivery of which depends the eternal salvation of immortal souls. Hence we feel the obligation of doing all in our power to prepare well.

It is true, we mount the pulpit not to voice our own personal ideas and desires, except in so far as these conform to the ideas and desires of our Holy Church; yet, our character, which is the resultant of our past activity in coöperation with divine grace, is the most dominant, eloquent and effective note of our Gospel theme. It is not what we say that the people are heeding most; it is what we are. Our whole past life, therefore, the instructions and training of our childhood home, our education in school and college and seminary, the studies we have pursued after our ordination, the conditions we have encountered, the work we have done, the sermons we have preached, all the past activity of our bodies, minds and wills are the *general preparation* made for future preaching.

A certain priest, noted for his enlightening and persuasive eloquence, being asked when the *special preparation* for his sermons was begun, replied:

"At the beginning of each year I note the occasions on which I am to preach, in as far as I can foresee these, and for each occasion I determine the topic on which I shall speak, following a course of catechetical instructions, except when special feasts or reasons demand something else. Thus my

schedule of sermons is prepared; and, during the year, when I hear or read anything pertaining to these, I am interested, and treasure it up as material for future use."

Would it not be well if more of us followed this plan?

The saintly Bishop Dupanloup tells us in his book on catechizing that he not only wrote down every question which he intended to ask the children, but that he also wrote every answer which he was likely to receive, so that he might evolve the succeeding question from this; and, then, that he revised and polished, wrote and rewrote this preparatory lesson before he ventured to begin instructing the little ones. If a genius who made a specialty of teaching found such laborious preparation imperative, how much more must the amateur preacher labor and pray in preparation of his sermon!

Genius is defined as the infinite capacity for taking pains. If preachers with more thoroughness and persistency could and would give more pains to the preparation of their sermons, would there not be more geniuses in preaching?

Is a special preparation for each sermon so important? It surely is. It is a vital necessity. But, it is objected, many priests have very little time for this. Therefore they must make all the better use of whatever time they have. An excellent rule followed by many is, to begin praying and thinking over the next sermon as soon as the previous one has been delivered. Thus the preacher secures a better sequence in the instruction; and, consciously and unconsciously, he collects more ideas about his chosen theme.

It must not be forgotten that in every mind there is a spontaneous generation of thought which grows organically and systematically around the subject under consideration, and that this growth continues even during the hours of sleep by the process of unconscious cerebration. The longer a subject is thought of, the more time ideas have to become assorted, assimilated and matured. Undigested thought and jumbled ideas voiced from the pulpit produce not intellectual enlightenment and religious conviction, but darkening confusion and mental indigestion. When possible the preacher should have clearly portrayed before his mind in vivid outline, proper perspective and effective coloring the entire subject of his sermon, before he attempts to paint this by words for the enlightenment, guidance, and inspiration of others.

"What do you consider most difficult in the preparation of a sermon?" a priest was asked.

"To determine exactly what its subject shall be," was the reply, "and what it shall not be—to form one distinct and well-defined idea of this in all its bearings, and to isolate this from all that is vague and indefinite and even kindred but irrelevant to the particular purpose to be effected."

The priest selecting the purpose of his sermon may be compared to a huntsman. The unskilled hunter, seeing a covey of birds, aims at the centre, attempting to bring down more than one, with the result that he hits none. One who is skilled at hunting, however, never does this; but selects one bird and gets it. So the effective preacher focuses all his attention on one purpose, and devotes all his ability to the accomplishment of this, and, with the help of God's grace, generally succeeds.

"What would you suggest regarding the best method for the immediate preparation of a sermon," many priests have been asked. Their answers may be summarized in the following rules.

Pray with all humility and fervor for the guidance and help of the Holy Ghost.

As soon as possible, choose and isolate one simple, well-defined subject, and by keeping this before the mind allow it to grow spontaneously.

Consider this in all its bearings, recalling acquired knowledge and experience until you have exhausted information already possessed.

Read studiously all available relevant information on the subject.

Digest and assimilate this, meditate prayerfully upon it, and select from it all that is required for the purpose.

Visualize the theme and make a skeleton by noting very briefly its principal ideas.

Arrange the skeleton so as to obtain the most effective sequence possible.

Condense this analysis until it contains nothing but the concentrated essence of the sermon.

Write the skeleton in large, clear letters and take a mental photograph of it.

Visualize the congregation with its education and ignorance, its ability and deficiency and preach to this in imagination, employing all the devices at your disposal and all the arts of which you are master.

Seek the intercession of the Saints and of the Blessed Mother and join in their prayers to God for the grace and power to do justice to the cause for which you are about to speak.

Forget your own feelings, interests and personality and become all absorbed in the consciousness that now you have the opportunity to stand in the pulpit as the representative of Christ, the Saviour of the world and the King of infinite glory, and that through you He is proclaiming the glad message of salvation to all who are of good will.

Surely, to follow these suggestions religiously is to make our preaching effective, inspiring, sanctifying.

PATRICK J. SLOAN.

Jamesville, N. Y.

Analecta.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

DECRETUM: ERIGITUR IN URBE TAURINENSI COLLEGIUM INTERNATIONALE A CONSOLATA PRO MISSIONIBUS EXTERIS.

Ad christianum nomen inter gentes latius propagandum, haec Sacra Congregatio plura clericorum Collegia erigenda curavit, in quibus adolescentes, praeclaris animi dotibus praediti atque superne vocati, sacris disciplinis mature erudirentur ut missionale munus opportuno tempore rite assumere atque exercere possent. Cum vero divini Evangelii praeconum necessitas haud inde cessaverit, immo nostris temporibus magis creverit, haec eadem Sacra Congregatio novum pro missionibus Collegium erigere volens ac merita Instituti quod a *Consolata* nomen habet, atque iam a multis annis in missionale opus incumbit, probe agnoscens, eiusdem Instituti domum principem in urbe Augusta Taurinorum in Collegium pro Missionibus hoc decreto erigit atque " Collegium internationale a Consolata pro missionibus exteris " nominandum, idemque omnibus iuribus privilegiisque similibus Collegiis iam concessis ornandum decernit.

Datum Romae ex aedibus Sacrae Congregationis de Propaganda Fide, die 10 iulii 1923.

Pro E.mo D.no Card. Praefecto

✠ F. MARCHETTI SELVAGGIANI, Archiep. Seleucien.,

Secretarius.

SUPREMA SACRA CONGREGATIO S. OFFICII.

Declaratio circa Dispensationem a Lege Ieiunii Eucharistici ante Missam.

Supremae Congregationi Sancti Officii propositum fuit quaesitum: "An Sacerdotes dispensati a ieiunio eucharistico ante secundam Missam, sumere possint ablutionem in prima".

Et Sacra Congregatio, feria IV, die 2 maii 1923, respondendum mandavit: *Affirmative.*

Insequenti vero feria V, die 3, dicti mensis et anni, Ssmus D. N. D. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, resolutionem Emorum Patrum approbavit.

Datum Romae, ex aedibus S. Officii, die 16 novembris 1923.

Aloisius Castellano,
Supremae S. C. S. Officii Notarius.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

7 November, 1923: Monsignor Simon Ponganis, of the Diocese of Grand Rapids, Domestic Prelate.

9 November: Monsignor James H. Black, of the Archdiocese of Oregon, Protonotary Apostolic *ad instar participantium.*

24 November: Mr. Andrew P. Maloney, of the Archdiocese of Philadelphia, Privy Chamberlain of Sword and Cape.

26 November: Monsignor William Ormond, of the Diocese of Auckland, Privy Chamberlain supernumerary.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION FOR PROPAGATION OF THE FAITH publishes the decree of foundation of the International College *a Consolata* for Foreign Missions, at Turin, Italy.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE decides that priests who are dispensed from the Eucharistic fast before the second Mass, may consume the ablution in the first.

ROMAN CURIA announces officially some recent pontifical honors.

PASTORAL CARE OF FOREIGN CATHOLICS IN AMERICA.

I.

In the January number of the ECCLESIASTICAL REVIEW we published a paper by Dr. John Zarrilli proposing a new solution of the "Italian Question" in America. The writer pointed out the advantages of a Catholic school system by which the children of Italian immigrants are trained to adopt the laws, language, and usages of the American people in such a way as not only to make them useful citizens of the country under whose flag they claim protection, but, without lessening their loyalty to the worthy traditions of their old fatherland, to arouse in them sympathetic aspirations for the nobler patriotic ideals of their adopted country. As an example that deserves to be followed he instanced the action of the present Bishop of Trenton, Monsignor Thomas J. Walsh, who has thus far successfully inaugurated a plan of bilingual school education for Italian children of the diocese which aims to attract, educate, Americanize, and train them to become faithful members of the Church and good citizens of the United States.

The suggestion that the priests of Italian origin in other parts of the United States coöperate in soliciting and establishing similar action was further supplemented by a plan to give newly arriving priests who intend to do pastoral work among immigrants an opportunity to familiarize themselves with the speech, legislation, customs and national ideals of America, before placing them in responsible charges which demand such knowledge for the efficient exercise of their proposed ministry in America. The purpose in view might be attained by the establishment in some central city of a post-graduate college where priests not acquainted with American ways might obtain such preparatory guidance and instruction as would qualify them for the work before them under novel conditions, and thus save both them and those among whom they are to labor the humiliation of mistakes and deficiencies which reflect on the Catholic Church in general and increase the burdens of our Episcopate.

II.

The fact that Dr. Zarrilli's suggestion comes at a time when our Bishops are striving to solve kindred problems arising from the continuous inflow into the Catholic fold of the United States of foreign-born applicants who desire and are expected to become an integral part of the American commonwealth, permits if it does not also invite expression of opinion on the subject.

Heretofore our desire to satisfy the religious needs of our multiform foreign immigrant population has led our Bishops to adopt the policy of inviting priests from abroad who were in sympathy with the antecedent traditions and aspirations of the people whose language they spoke; for the foreign Catholic, whatever his misconceptions in matters of religious observance, still clings—and often in an admirable spirit of self-sacrifice—to the principles, doctrines, and traditions of the Church in which he was reared. Accordingly the one person whom he is disposed to trust under all circumstances, the one to whom he will hearken and by whom he will be directed, is the priest, and the priest of his own nationality or race, unless the same prove himself unworthy of such trust and leadership.

If much good for the preservation of the Catholic faith has resulted from this method of providing for the flocks of foreign nationality, it has also begotten serious evils when seen from the important viewpoint of unifying the Catholic body under a common discipline in which religion and civic aims combine for the improvement of the national spirit.

The evils baldly stated are:

1. Perpetuation of foreign national aspirations to the lessening of sympathy with American ideals.
2. Withdrawal from the control of the central ecclesiastical and civil sources of jurisdiction.
3. Numerous local scandals arising from schismatical movements and individual acts of insubordination, not checked in time by the Bishop because of insufficient familiarity with the inner and under-currents contrived by clerical agitators.

It must be patent that the almost exclusive use of a strange tongue in a self-contained colony of immigrants, sustained by foreign national newspapers and books, often emphasized by the introduction of foreign teachers into the religious schools, sustains a separatist and critically inclined spirit in a congregation directed by a priest whose education, prepossessions, nay his very position as leader in a community, limit his vision in the matter of American nationalization. There are no doubt many exceptions, because a priest is as a rule superior by his general education to the prejudices that affect the multitude. On the other hand not a few priests who come to America are induced to emigrate from their own country less by the desire to do missionary duty abroad than by some untoward circumstances which create discontent at home or tarnish the gifts that make for pastoral efficiency in their home country.

The foregoing considerations and others which may be easily inferred, make it undesirable that a priest who is unfamiliar with our language, laws, customs and especially with parochial methods in the United States, should be placed in immediate control of men and women and children who come under the authority of the Church and who aspire to American citizenship with its privileges of civic and religious protection. Nevertheless our practice has been to appoint pastors

of foreign nationality to unrestricted charge of congregations speaking their own tongue. It is not to be wondered at if such priests become in course of time more or less irresponsible and independent, if not also censorious and out of harmony with the ecclesiastical body around them. An alternative has been to educate as far as possible clerics who are the children of foreign-born parents, in our seminaries. This has had the equally harmful result in many cases of placing immature and inexperienced leaders at the head of congregations which could not always fail to see the lack of ripe judgment on the part of their young " Fathers ".

III.

Wise pastors have sought to solve the difficulty by placing the foreign Catholic population, together with their priests, under a responsible vicar general who knows their own language, and who is at the same time familiar with American processes of ecclesiastical and civil administration; such vicars to be responsible to the local Ordinary. Thus the bishop would have a trustworthy and informed representative to direct his own action in governing the foreign Catholic missions within his jurisdiction. The proposal suggests the difficulty of finding fully equipped vicars who are also trusted by the foreign element, and it shifts the burden merely to other shoulders. The root of the evil lies not in the want of understanding the foreigner but in the fact chiefly that the priests of foreign birth and training feel bound and bent on perpetuating the foreign spirit and traditions through language teaching, newspapers, schools and foreign organizations. Since they do not hope to be recognized on a level with the native American priest in the appointment to English-speaking congregations, they feel that they must foster and perpetuate the exclusive separatist spirit among their own nationals.

The suggestion that non-American bishops be appointed suffers from the same defect. Thus, to take a case in point, the appointment of a Ruthenian bishop with full jurisdiction over all the Ruthenians of Greek rite is sure to produce in the long run that rivalry among ecclesiastics, with all its incident disagreements, which is to be found in European countries where Catholics of different rites are kept jurisdictionally separate.

What then remains? The answer is to be sought in the same method which our American Government pursues in its demand for naturalization—a test process by which the candidate for the enjoyment of the privileges of association or protection demonstrates his titles through probation.

IV.

The naturalization is accomplished through a Propaganda College, not in Europe, nor even in Rome, where all nationalities of the Catholic faith quickly learn to understand each other for mutual good; but a House for Priests from abroad in the United States. A Propaganda College, not for theological students to be sent to foreign missions; but for priests who are duly authorized by Propaganda to labor for the spiritual welfare of their countrymen in the United States. A Propaganda College where they get a good course of English, where they are examined as to their qualifications in dogmatic theology, pastoral theology, methods of preaching, liturgical observance, catechizing, organization of church and school, and the proprieties of ecclesiastical intercourse as approved in our land and people. A superior college where they are made familiar with American legislation, the customs of our country; the necessity of respecting differences, and of putting aside ancient racial and national antipathies and prejudices; where they learn to know that the Latin and the Greek liturgies are but two equally legitimate modes of public worship; and where the canons regarding our ecclesiastical jurisdiction, marriage laws, and observance of feasts and fasts in America are explained to them before they go into service. In short, where the foreigner is naturalized and educated, in as brief a period as is compatible with safety for the common welfare, in the things required from the citizens and the ecclesiastic, before he can assume the privilege and authority of commanding and leading other prospective or actual American citizens of his own race or nationality. If officers in the Army and Navy are detailed for preparatory service in aviation corps, before risking the life and property of the citizens, why should a priest unfamiliar with the service be allowed to roam at will?

Such a course is neither undignified nor unnecessarily irksome nor laborious. It does away with the appeals for ad-

justment of the present marriage laws; it saves a thousand heart-burnings arising from scandals of schism, misapprehensions and misinterpretations of rights and privileges, of antecedents and associations which at present provoke the questions of those outside the Church who see the wrong and place it at the door of religion. It repays in the prosperity of the institutions of the Catholic Church which can grow only in harmony.

Where and who? We have a central Catholic University which offers facilities for instruction, libraries, professors, international relations, and above all a centre where authority has its seat in Church and in State. The founding of a Græco-Latin or Propaganda College, to which every priest from abroad not familiar with our language, laws and usages must repair for a period proportioned to the needs of the position to which he aspires in the United States, does not seem so strange an enterprise for an American Welfare Organization whose resources are world-wide and whose authority comes from the Sovereign Pontiff at the very centre of Catholic legislation, administration and unity.

Perhaps there are difficulties I have not indicated in this necessarily brief presentation of the subject. But then the REVIEW may afford opportunities for further discussion before the authorities of the Catholic Hierarchy as a representative body and at Rome deem it proper to act on this or a similar suggestion.

MARYKNOLL MISSION LETTERS. XLVII.

BOATS IN CHINA.

Away back " in the dear dead days of yore ", when I wore short trousers and envied the exalted seniors in the 8-B Grammar Grade in Brooklyn, I heard stories of how millions of people in China lived on boats because there was no room on dry land. Often when my mind did not have much to do (and that was most of the time), I used to gaze with rapt attention at the class-room ceiling and picture these poor Chinese boat people looking at the land with covetous glances, a land they could see but could never call their own. I thought China was so crowded to the edge with people that there was " standing room only ".

Later on, of course, I put this belief in the same pigeon-hole with Santa Claus and George Washington's cherry tree; but still I can recall the surprise I felt in seeing the great stretches of unoccupied land in populous Kwangtung. A feeling similar to that which Christ must have experienced in the desert, comes over one in these vast waste places where, so far as the eye can see, there is nothing but bleak red hills free from trees, with only here and there a little vegetation—a few spots of hard dried grass. God intended the land to yield a crop; but the natives robbed the hills long ago of their timber, and the rains have done the rest. To-day, the land which might be converted into good farming ground and timber land is left bare, and consequently affords ample room for wild beasts and wilder men to prowl about. Fear of the outlaw and strange superstitions have caused the people to huddle together in little patches of space called towns.

The people in China are not living in boats because there is no room on the land; Doctor Malthus is about as far from correct in China as he is any place else. The sampan population is on the river and the sea for one purpose, and one purpose only, and that is, business; they are all engaged in the unpoetic trade of bringing things where things were not before, and this is what we call commerce.

Considering that China is rather an unfeminine land, it is strange that the credit for the invention of a boat should be given to a woman and that a large part of the care of the present-day small sampans is handed over to the same sex. Tradition says that one day a certain lady by the name of Ho Sink Wi was busily engaged in taking spots out of the family linen at the river bank. During the rubbing she noticed a leaf floating down the river. From that time on, Madame Ho seemed overpowered with the desire to float like a leaf. She made a raft much after the shape of the leaf and, to the surprise of all the neighbors, she floated down with the stream. But this did not satisfy Ho Sink Wi; she evidently wanted to do some calling up-stream. After a little more thought, the powers of observation came to her aid again and, in noticing the fish, she observed that the denizen of the deep steered himself with his tail and pushed himself with his fins. The inventrix returned to her village and fixed a rudder to her

raft and provided herself with a few bamboo poles to serve as fins. And that is how China came to have boats. Perhaps Ho Sink Wi established the laundries at the same time; but there is no tradition about them.

It has often been said that wherever there is a camel, there is a picture. The same may be said of junks. A webbed sail seen against a low moon, or floating down a narrow river hedged with rice paddies, or huddled close against other sails just before the early dawn when the rising sun paints all things red, is enough to awaken sonnets in anybody's soul. But junks were not designed to make pretty posters or to furnish thought for the overworked poet. They are practical; their reason for being is the same as the sampan's; they are to provide a good revenue for their owners and to carry merchandise from one port to another. The writings of Marco Polo tell us that in the old days some of these junks went as far as South Africa; but, at present, they seem to be confined to home traffic. There is no doubt about their sailing ability, however, for only this year one of them made the trip from Shanghai to Sweden. People often remark that, whereas Marco Polo states that junks set out for South Africa, he never says whether or not they ever came back, and the coming-back part of a journey is a little detail not to be neglected by shipping people. Perhaps they did not come back; but I do not know of any Western type of boat that could be loaded with such absolute disregard for balance as the Chinese exhibit in piling on their cargo, and keep out of Davey Jones's locker very long.

Off the Bund in Canton one sees all manner of junks and boats, some bristling with stove-pipe cannon that did service in "His Majesty's Navy" back in the seventeenth century. These stove-pipes are supposed to scare off the pirates. Sometimes they do, judging by the native newspapers and the grapevine telegraph; more often they do not. There were flower boats decorated in lacquer and gold with little dancing lanterns hanging from their bows, and, close beside them, dirty tubs loaded with fish and pigs and the concentrated odors of the seven seas. Canton has its clean boats and its dirty boats; boats that have not changed since Ho Sink Wi's time and boats that would do credit to any American port; boats of rough

timber and boats with carving delicate enough to grace a museum; but the best of all the boats are the boats of Sun Yat Sen's Navy. These elegant tubs are sisters and brothers of the tug boats that ply Newton Creek and Gowanus Canal; only they are not as clean and are not kept in as good repair.

Each one is fetchingly decorated with the sailors' wash spread out over the funnels and, judging from the large display, one is inclined to believe that the whole returned laundry colony had signed up in the navy.

During the recent trouble in Canton between the Kwangsiers and the Kwangtungers, the sampans took on a new decoration. Every boat-owner wanted to let all who cared to know see that he was neutral, and the best way he could do this was to demonstrate that his boats were not Chinese. In about forty-eight hours, the whole riverside broke out in a rash of foreign flags; the American, British, French, and Portuguese colors were popular in the order mentioned. Boats that were little larger than a peanut shell were sporting the colors of foreign registry. The Chinese Betsy Rosses worked wonders with Old Glory; there were more stripes on it than on a tiger, and more stars in its field of blue than ever were seen in the milky way. Surely this was a short cut to neutralization. The only way to stop it would be for the consuls at Shameen (Canton's Concession) to charter launches and collect income tax.

At present, most of the commerce near the port cities is done in small, dirty, smoky launches, run by steam or gasoline. But the port cities are not China, nor even a very small part of it. One day's journey inland and anyone who cares to look will see boats pretty much the same as if they had just come from the dexterous hands of Sink Wi—boats as innocent of modernity as a Chinese baby is of pasteurized milk.

PHILIP A. TAGGART, A.F.M.
American Foreign Mission, Kwantung, China.

HYMNS FROM THE PROPER OFFICE OF BLESSED TERESA OF THE INFANT JESUS.

AD MATUTINUM.

Priscae parentis spiritu
Vivis, nitesque nomine.
Ignes utrique fervidos
Amor supernus ingerit.

Carmeli in hortum, mysticos
Lectura flores, praevolas,
Sponso ferenda munera
Quem casta quaeris unice.

Est sponsus ille Virginum,
Quae coeli in alto vertice,
Sancta decorae gloria,
Laudes perennes concinunt.

Te deprecamur supplices,
Fons vivus almi luminis,
Ut vita nostris cordibus
Sit una Christi caritas.

Praesta, Pater, piissime,
Patrique compar unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

AD MATUTINUM.
(Priscae parentis spiritu)

The olden Mother's spirit guides
Thy life; her name is thine besides;
And both hearts burn with fires of love
Sent from above.

To Carmel's garden thou didst fare
To pluck the mystic flowers there,
And seek'st alone thy Spouse to please
With gifts like these.

The Virgins whom the heavens house
Claim Him as everlasting Spouse,
And sing, in gleaming white array,
His praise for aye.

We humbly pray, from out the night
Of earth, O living Fount of light:
May Christ's dear love alone impart
Life to the heart.

Thus, loving Father, be it done;
Thus, Equal and Eternal Son
And Spirit, reigning One and Three
Eternally.

AD LAUDES.

Vitae nitore, diceris
Adesse terris angelus;
At, sponsa Christi martyris,
Hauris dolorum pocula.

Nunc laeta caeli gaudiis,
Fulgens corona perpeti,
In nos serena, gratiae
Pignus, revolve lumina.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

AD LAUDES.
(Vitae nitore diceris)

So shines thy life with brightest worth,
Men style thee Angel upon earth;
Yet, Spouse of Christ the Martyr-King,
Thou drain'st the cup of suffering.

Now endless joy thy heart hath found,
A fulgent wreath thy brow hath crowned:
O pledge of grace, with tender mien
Bend on us now a gaze serene.

So, loving Father, be it done;
So, Equal, Sole-begotten Son,
And Spirit, reigning One in Three
And Three in One eternally.

IN II. VESPERIS.

Luce divina rutilantis aulae
Sedibus, Virgo, frueris, secundans
Vota, promisso refoves precantes
Imbre rosarum.

LUCE DIVINA RUTILANTIS AULAE.
In II Vesperis.

Decked with the glory of thy radiant dower,
Thou sittest throned in light, O Little Flower,
And sendest down thy promised mystic shower—
Shower of Roses.

Sint rosae nobis fidei supernae Lumen affulgens, columenque rebus Spes in adversis, et amoris almi Vivida virtus.	May the red Roses be to faith supernal New light; new strength against the foe infernal; Fresh symbols, too, of love, such as the vernal Flower discloses.
Sint rosae nobis tuus ille fidens Candor infantis Domino, paterno Grata qui praebet vel acerba nostrae Numine vitae.	From the white Roses may our spirit borrow Thy childlike trust for every coming morrow, Whether the Lord shall send us joy or sorrow— Earth's varied wages.
Praestet hoc nobis Deitas beata Patris, ac Nati pariterque Sancti Spiritus, cujus resonat per omnem Gloria mundum. Amen.	Grant this the Godhead thro' Teresa's merit, Godhead of Father, Son, and Holy Spirit, Whose endless glory shall the world inherit Thro' the long ages.

Translated by the Right Rev. Monsignor H. T. Henry.

THE LAST SUPPER NOT A COMPLETE SACRIFICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is Catholic teaching that the Sacrifice of the Mass is the continuation of the Sacrifice of Calvary. This teaching is set forth in numberless manuals of instruction and has been officially confirmed by Pope Leo XIII in an encyclical. But formally and in itself the Mass is the continuation of the offering made by our Lord in the Last Supper, when He bade His disciples, "Do this for a commemoration of Me". And it is one sacrifice, not two sacrifices. Therefore the offering made in the Supper was not a complete sacrifice, but was completed on Calvary. Otherwise the Mass can no more be the continuation of the Sacrifice of Calvary than a road can be the continuation of two roads if they do not run into one; or the Mississippi be the continuation of the Missouri before their junction. The Supper joined with the Cross constituted the One Sacrifice which is continued in the Mass.

The Sacrifice of Calvary could not at all have been continued had it not been for the offering of His Body made by our Lord in the Supper. The oblation on Calvary was made a sacrifice by the death of our Lord on the Cross, and that death is not continued and cannot be repeated. But the offering of

His Body and Blood under the forms of bread and wine is, by the institution and by the power of Him who first made it, continued in the Mass and will be continued to the end of time. So the Mass, as the Apostle declares, shows forth "the death of the Lord until He come". He who once offered Himself in the Supper, and became a Victim once for all on Calvary offers Himself now by the hands of His priests and remains a Victim evermore in the Clean Oblation which magnifies the Name of the Lord among the Gentiles from the rising of the sun to its going down. It is true the Mass is also the "restful shadow" of Calvary, "cast over a dry and thirsty land for the help of man". Yet surely not in this mystic shadowing forth lies its value as a sacrifice, but in that it is Calvary itself, made present and brought home to the believer in every place and time.

HEBRONENSIS.

DISINFECTING MORAL THEOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Books of Moral Theology have often distressed Protestant readers; because they are for the confessional, and Protestants view them as intended for the pulpit. Sometimes even seminary students have been known to make the same mistake. There are books appearing now which seek to remove the difficulty by combining what has come to be know technically as Moral Theology with disquisitions on Christian perfection. They determine not only the minimum of duty, which is the function of Moral Theology, enabling the priest to act as judge in the confessional, but also the ideal of duty. Father Vermeersch, of the Gregorian University, is the author of a work on these lines.

It is probable that this innovation is not so much intended to meet the difficulty mentioned above as to supply a growing demand for text books on the Christian life. Books on this subject have hitherto been compiled for spiritual reading and are not suitable for class work.

Hence arises an important question, namely: Is it wise to combine the two phases of moral life, the minimum and the ideal, in one text book? I do not think it wise or desirable.

The purpose of Moral Theology was accurately described many years ago by the Rev. Dr. Hogan, President of the Boston Seminary, in THE ECCLESIASTICAL REVIEW, thus:

> As found in St. Liguori, and as taught in the schools, the main object of Moral Theology is in no wise to establish an ideal, but simply to determine a minimum of duty. The moralist holds up ideals to which a man and a Christian may and, in some sense, should aspire; the moral theologian, or the casuist, as he is often called, considers only to what a man is strictly bound. His whole concern is to establish the *scientia liciti et illiciti*. He is in morals what the writer on criminal law is in jurisprudence. The latter may be the most noble-minded and best of men; but, as a criminalist, he has to deal, not with high aims and generous actions, but with crimes, trespasses, and misdemeanors.

There is a widespread demand for the teaching of civics, or the ideals of citizenship, in the schools. If a lawyer attempted to meet this demand by compiling an elementary book on criminal law, augmented by appropriate reflexions on the ideals of citizenship, the teachers of the country would certainly reject his production as unsuitable for school work. Similarly, the attempt of Father Vermeersch to meet the demand for a text book on the ideals of the Christian by incorporating ascetic considerations in his book of Moral Theology should be rejected as unsuitable.

Let the name Moral Theology be retained unchanged in meaning. It denotes a science needed for the guidance of priests in judging cases submitted to them. It has acquired this technical meaning in the usage of centuries. It might have been appropriately adopted to mean something very different; but the historical fact is that it has been appropriated to express the *scientia liciti et illiciti*, for use in the confessional. There has been a corresponding development of moral science for use in the pulpit and for personal guidance; but this has not been formally taught as a class-room subject in seminaries until recently. It was confined to meditation books, spiritual reading, retreats, religious instruction, etc. Now there is a demand for regular class-room teaching of the ideals of the Christian life in scientific form. This demand cannot be met by any change in Moral Theology. Father Tanquerey, the author of a complete course of theology, has this year added

a book entitled *Précis de Théologie Ascétique et Mystique.* It is not exactly in the form of a text book, except in size; but it is an indication that a text book is needed. Referring to the relation of the subject of this volume to Moral Theology, Father Tanquerey says: "It differs from Moral Theology, because, while not overlooking the Commandments of God and of the Church, the basis of all spiritual life, it places before us the counsels of the Gospels and, for each virtue, a higher degree of perfection than the strictly obligatory."

It is a different science and requires different treatment by a different professor with a different text book.

EPISCOPUS.

NATIONAL FESTIVALS AND THE FRIDAY ABSTINENCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I notice that in 1924 Decoration Day (30 May) and Independence Day (4 July) both fall on Friday. Now that we have a law which permits dispensation from the prescribed abstinence whenever a holiday of obligation occurs on a Friday, would it not be desirable to obtain from the Holy See a further extension of the privilege, so as to include national holidays? No doubt a concession would be made if the matter were to be represented to the authorities through the Bishops and the Apostolic Delegate, as clearly reasonable in view of the popular way in which such national festivals are celebrated in the United States. As it is likely to take some time to get action in such matters, the movement ought to be made at once.

CLEVELANDENSIS.

THE FUNDAMENTALS OF GOOD PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

The following considerations anent the subject of preaching were submitted at a recent clerical conference, and are offered as a complement to the excellent treatment of this matter in late numbers of the REVIEW.

Five conditions are fundamental to a good sermon: (1) the preacher must know God; (2) he must love God; (3) he must

desire with apostolic zeal that his audience (4) know God, and (5) love God. Without these five conditions no sermon is of any value, and with them every sermon is a good sermon. A *sermon* has no other purpose than to cause people to know God better, that they may love and serve Him better. But since we do not love one whom we do not know; or, to state it differently, since we only love Him whom we know, it follows that the primary aim or desire of the preacher is to instruct or enlighten the mind; but his ultimate purpose is to move others to love and service.

To illustrate this point consider a sermon on the sacrament of Penance. Penance is a divine institution and therefore a manifestation of God's goodness. Anyone who appreciates this truth will necessarily love God better for the knowledge of it; and if the preacher feels this way about it, he will experience little difficulty in finding words and expressions to convey his own thoughts, and to inkindle in the hearts of others the fire of his own love.

The art of preaching lies, of course, in one's ability to bring others up to the standard of one's own knowledge and love of God. But that this very art may itself be quite artless, we learn from good Christian parents who without much apparent art succeed in leading their children to a high state of Christian perfection. The Curé of Ars had one method, Lacordaire, his contemporary, had quite another. But most observers will say that the good Curé attained results that Lacordaire himself could and did envy.

Christ, our Lord, is the Great Preacher, because His knowledge and love of God are supreme. St. Peter is great; St. Stephen, St. Paul, all are great preachers for the reason that they had so intimate and so profound a knowledge and love of God through Christ. This knowledge is infused, or acquired, or experienced; but whatever way it be arrived at it must be vital, real and genuine, like the knowledge that a child has of his parents; and like that knowledge too, it must animate the soul with genuine love.

The best, the only preparation for a sermon is prayer and study; the best art, I had almost said the only art, is the love of God, and a love of one's neighbor for the sake of God. It seems to no purpose to remind priests how well soever Protest-

ant ministers preach the Word of God, unless it be shown that Protestant preachers know and love God better than priests do.

W. A. D.

THE MAKING OF ALTAR WINE.

(*Communicated.*)

The complaint that the Prohibition law creates difficulties in the way of obtaining pure grape wine for sacramental use is made nugatory to a large extent if pastors adopt the very simple method of making their own altar wine. There is no reason why grapes grown in any part of the United States may not be turned into a good, palatable and cheap altar wine, by simply mashing and pressing the juice from the fruit on the bunches. Put the juice, as it flows from the press, unstrained, into a vessel (clean barrel or jug), filling it just full enough to leave some room for the scum that gathers on top during the process of fermentation. For from two to three weeks, whilst the fermentation takes place, the bung or stopper (cork) must be left off the vessel or container. After that the container may be closed and kept so for from eight to ten weeks so as to let the contents settle until the wine is drawn off into bottles for use.

It is important that the scum, which contains grape-sugar and alcohol, be retained in the vessel. Its first function is to keep the air from the body of the fluid. Later it will sink to the bottom, straining so to speak the wine through its sugar and alcoholic content, and giving it body and the grape flavor (bouquet).

The better the grape, the better the wine. I use only the Concord grape. Note however that the pressing must be in all cases thorough, so as to get the last juice, which is the best. It may take a whole day for one pressing. My wine is of a pinkish golden color. In taste it is better than any Riesling at $2.00 a bottle, while it costs me about 33 cents, besides the trifling labor.

To sum up the recipe:

1. Mash the grapes in bunches in a vat.
2. Put the mashed grapes into a burlap bag for immediate pressing (unless you have a regular wine press).

3. Put the juice, unstrained, in a vessel, leaving some room for the gathering of the scum on top.
4. Put the vessel uncorked in a cool place.
5. After two or three weeks close the bunghole and let the juice settle for two or three months.
6. Draw off into bottles.

J. H.

MASS BY A BLIND PRIEST.

Some time ago a reader asked the REVIEW whether a blind priest is permitted to binate on Sundays when the pastor is absent. We answered that the duplication could hardly be assumed as permissible without an indult of the Holy See and we mentioned by way of analogy that there are special decrees forbidding the repetition of the same votive Mass commonly allowed to blind priests on the same day, instancing the case of Christmas. A correspondent calls attention to the fact that in recent years the S. C. R. has permitted the triple celebration of the same votive Mass on All Souls' Day and on Christmas Day. This is correct. There is however no decree permitting bination at the discretion of the celebrant on ordinary Sundays or feasts, and any inference to the contrary drawn from the recent concession is hardly admissible without such special indult. As of pertinent interest we publish the abovementioned comments on the subject.

(*Communicated*)

On 26 January, 1920, the Sacred Congregation was asked: (1) "An Sacerdos qui ob debilitatem visus aliamve justam causam ex Indulto Sedis Apostolicae celebrat aliquam ex Missis votivis aut Missam quotidianam Defunctorum, possit in die Commemorationis Omnium Fidelium Defunctorum ter Sacrum facere, eamdem Defunctorum Missam quotidianam repetendo?" And (2) "An idem sacerdos, qui pariter ex Apostolicae Sedis Indulto Missam Deiparae votivam aut aliam votivam celebrat valeat in posterum die Nativitatis Domini eamdem prorsus Missam ter dicere?" The answer to the questions was: "Affirmative ad utramque quaestionem." (Cf. *Acta Apostolicae Sedis,* Vol. 12, 1920, page 122.)

The decree of 12 January, 1921 (cf. *Acta Apostolicae Sedis,* Vol. 13, 1921, page 154; or cf. *Ephemerides Liturgicae,* April and May, 1921, p. 145), permits "ut caecutiens dispensatus dicat Missam

inter votivas de beata Maria Virgine assignatas quintam (Salve sancta parens), *quovis anni tempore.*" And yet the same decree says: "In Festo Nativitatis Domini *tres* dicere potest Missas." Consequently, the *same* Mass may be said three times on Christmas Day. Furthermore, in virtue of this same decree of 12 January, 1921, a blind priest may add the *Gloria* as well as the *Credo,* say only one oration, because "orationes de tempore excluduntur a ritu Missae diei currentis".

The following may be of interest to those who cannot readily refer to the *Acta Apostolicae Sedis.* The same decree permits a blind priest to add the Gloria and the Credo in the votive Mass of the Blessed Virgin whenever the calendar (Ordo) of the church in which he celebrates Mass, prescribes the *Gloria* or *Credo* in the Mass of the current day. Likewise if the Ordo of the same church excludes the *orationes pro diversitate temporum,* there is only one oration in the votive Mass of the blind priest. Furthermore, if the votive Mass of the Blessed Virgin is said by a blind priest "pro re gravi et publica simul causa", it has only one oration, *Gloria, Credo,* Preface in *tono solemni,* Ite Missa est and the Gospel of St. John, even if other priests, not likewise privileged, must make a commemoration or say the collect "ab Ordinario imperata".

Concerning Requiem Masses the decree of 12 January, 1921, says: "Loco Missae votivae de beata Maria Virgine Sacerdos caecutiens celebrare potest Missam quotidianam Defunctorum, cum vel sine cantu, ad normam Rubricarum de Missis Defunctorum, juxta Calendarium Ecclesiae in qua celebrat. Hanc Missam celebrat etiam (et quidem *ter* si placuerit) in Commemoratione Omnium Fidelium Defunctorum, in qua tamen unam tantum Orationem dicet, nempe, *Fidelium.*" A blind priest is never obliged to say the Sequence, *Dies irae,* whether he read or chant the Requiem Mass. If he chant the Mass, the choir, however, may not omit to sing the Sequence (12 January, 1921).

Hence there is no doubt that a blind priest may repeat the same votive Mass on the same day on Christmas Day and on All Souls' Day.

May he "binate on Sundays and holidays when the pastor is able to do so"? It would seem that, given a case of necessity, a blind priest may binate on Sundays and holidays, saying the same votive Mass twice, since he is permitted to say it three times on Christmas Day. I say in case of necessity, which must of course be interpreted according to circumstances. Since the pastor is able to binate, he must have obtained the faculty from the Ordinary. If such is the case, the faculty is granted to the locality to enable the faithful to satisfy their obligation of hearing Mass. Anyone who in this case replaces the pastor could make use of the faculty. But "under

ordinary conditions duplication could hardly be assumed as permissible", as the November issue of the REVIEW says.

The Church does not permit a blind priest to say Mass without an assistant priest. An Apostolic indult does not always require the assistance of a priest in so many words, but in view of the decree of 12 January, 1921, another priest must nevertheless assist, for the decree says: ". . . sub gravi tenetur assistentia uti alterius sacerdotis, quamvis forte haec obligatio in indulto non *expresse* fuerit apposita".

Whether the celebration of Mass by a blind priest is always "limited to a private locality", is not so certain. The Requiem Mass may be read or chanted, and the choir must always sing the *Dies irae*. This would hardly be the case in a private locality. In the solemn votive Mass of the Blessed Virgin "pro re gravi", the Preface is to be sung *"in tono solemni"*, which again would rarely happen in a private locality.

CUTHBERT GOEB, O.S.B.

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THE ITALIAN PROBLEM.

We have received a number of communications commenting on Dr. Zarrilli's paper in the January issue, "A Suggestion for the Solution of the Italian Question." Some of the writers, while endorsing the plans of a bilingual school and a College for Pastoral Instruction of Immigrant Priests, emphasize the necessity or advantage of native American priests of Italian origin, who know the language and sympathize with the customs of the Italian people. As these phases of the subject have already been discussed at different times and from various points of view in these pages we do not feel justified in returning to them at the present. See among other earlier articles "Need of American Priests for Italian Immigrants" by the present Bishop of Duluth, who had for years served the Italian missions in New York (Vols. XXXIX, XVIII, XLV, L, and other issues).

HOW TO LIGHT THE CANDLES AT THE ALTAR.

Qu. Regarding the diagram of an English priest, "How to light the candles", I beg to quote Wapelhorst, who says the opposite of what the English priest believes to be the correct manner of lighting the candles. "Acolythi superpelliceo induti candelas accendunt, prius

a cornu Evangelii, quippe nobiliori parte (S. R. C., 12 Aug., 1854), incipiendo a candela quae Cruci proxima est, deinde a cornu Epistolae eodem ordine. (Extinguuntur ordine inverso.)" C. S.

Resp. Whatever Wapelhorst may have taught at one time on this point, he changed his mind and in later editions of his Compendium wrote: "Acolythi candelas accendunt, prius a cornu Epistolae incipiendo a candela quae Cruci proxima est". The reference to the S. C. R. is misleading and Wapelhorst subsequently makes no reference to it.

ST. THOMAS AND THE TWENTY-FOUR THESES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the criticism of my pamphlet, *The XXIV Fundamental Theses of Official Catholic Philosophy*, published in the January issue of your esteemed magazine (pp. 109-110), I am accused: (a) of mistranslating a Pontifical document, by saying "exclusively" where the Pope says "specially"; and (b) of perverting the meaning of the last Thesis in favor of my personal opinion.

Now, it is evident to anyone who reads the pamphlet attentively that: (a) while the Pope in a former document—the M. P. *Sacrorum Antistitum*—used the term "specially", or "chiefly" as I translated on page 7, the same Pope in a later document—the M. P. *Doctoris Angelici*—declared that "chiefly" or "specially" stands there for "solely" or "exclusively". I gave the translation of this second document on page 8. Here is the original: "Iam vero cum dictum hoc loco (M. P. *Sacrorum Antistitum*) a Nobis esset *praecipue* Aquinatis sequendam philosophiam, non vero *unice*, nonnulli sibi persuaserunt Nostrae sese obsequi, aut certe non refragari voluntati, si quae unus aliquis e Doctoribus scholasticis in philosophia tradidisset, quamvis principiis S. Thomae repugnantia, illa haberent promiscua ad sequendum. At eos multum animus fefellit." (b) While the last Thesis refers to "a motion received from the first cause" as necessary to the influence of any created agent on the being of any effect, it is clear that it is concerned with a physical motion. This physical motion has to be received by the created agent previously to its own influence upon the effect, since it moves to-

ward the effect only in as far as it is moved by the first cause. Why, then, this physical previous motion could not be properly termed "physical pre-motion"?

I hope these explanations will satisfy the critic, and I hope too that, if you are kind enough to give them some space in the REVIEW, they will satisfy the readers also.

P. LUMBRERAS, O.P.

TERCENTENARY OF THE MARTYRDOM OF ST. JOSAPHAT, ARCHBISHOP OF POLOTZK (POLOCIA).

In an Encyclical, dated on the occurrence of the three hundredth anniversary of the death of St. Josaphat, who was martyred for defending the union of the Eastern Church with Rome, the Holy Father touchingly appeals to the Greek and Slavic schismatic Christians, and solicits universal prayer for their return to the truth and discipline of the Catholic Church. With a like purpose of promoting the union of Christian churches the predecessor of the present Pontiff, Pius IX, had solemnly canonized the blessed maryr, and Leo XIII had made the canonical office and Mass in his honor obligatory for the entire Church.

The efforts to bring about international peace after the organization of governments on new territorial and racial lines, offer fresh opportunities for establishing religious concord, and an appeal to national ideals, based on the recognition of heroic virtue and the communion of Saints, is more likely to bring about harmony among men, whatever their native prejudices, than the shrewdly calculated proposals of diplomats.

It may help to promote understanding among Latin and Greek Catholics, both uniates and schismatics, all of whom honor an apostolic priesthood with the sacramental channels that bring grace and eternal salvation, and who are represented in large numbers throughout the United States, to recall briefly the noble priestly life of the martyr saint. St. Josaphat gave full allegiance to the successor of St. Peter, whilst he adopted the Greek ritual as a legitimate tradition which thus confirmed the unity of charity and the virtue of sacramental grace bequeathed to the Apostles by Christ.

John Koncevicz (Concevicius) who, on entering the Basilian Order took the name of Josaphat, was born in 1580 at Vladimir (Wlodzimirz) in Vdolhynia, of the noble Polish family of Rosa. After his studies he was sent to Wilna to prepare for a commercial career. There was a movement at the time to bring the Polish Russian people, who had separated from the Patriarch of Constantinople, into union with the Roman Church, and young John Koncevicz took an active part in the movement. Thereby he became more and more interested in the study of theology and the elements of ecclesiastical history which had originally led to the establishment of the schismatic churches. This brought him eventually to enter the Oriental community of St. Basil, and after further study of five years to receive priestly ordination in the Greek rite. His superior knowledge, his charity and zeal for souls soon caused him to be associated with Rutscios, the archimandrite to whose records we owe the testimony of St. Josaphat's holiness of life. In 1613 he was made superior of a newly organized monastery at Zyrovice near Slonim. A miraculous picture of the Madonna Maria de Pasculo in the local shrine brought numerous pilgrimages to the place and gave opportunity for a widespread pastoral activity of the saintly priest. In the following year he was elected archimandrite of Wilna, and in 1617 received episcopal consecration as coadjutor to Archbishop Brolnicchi of Polotzk. It was during an episcopal visitation to his flock that he encountered the bitter hostility of the schismatic clergy and met with death at their minions' hands. His life in detail offers beautiful examples of pastoral charity and wisdom, and it is hoped that his intercession as well as his example will hasten mutual expression of religious charity between the shepherds of the separated flocks. "Eandem caritatem habentes, unanimes idipsum sentientes, nihil per contentionem, neque per inanem gloriam, sed in humilitate superiores sibi invicem arbitrantes, non quae sua sunt singuli considerantes, sed ea quae aliorum" (Phil. 2: 2-4). "Non enim est distinctio Judaei et Graeci; nam idem Dominus omnium, dives in omnes qui invocant illum" (Rom. 10: 12).

TRANSLATION OF THE SEE OF ALTON TO SPRINGFIELD IN ILLINOIS.

The S. Congregation of Consistory publishes the following official notice of transfer of the cathedral see of Alton to Springfield in Illinois. This gives us two dioceses of the same name, Springfield in Massachusetts, and Springfield in Illinois.

Decreto hujus S. Congregationis Consistorialis de die 26 Octobris 1923, SS. D. N. Pius PP. XI sedem dioecesis Altonensis transtulit in urbem vulgo Springfield, State Illinois principem, ac decrevit ut ejusdem dioecesis Ordinarius exinde denominetur Episcopus Campifontensis in Illinois.

The Bishop of the Diocese is the Right Rev. James A. Griffin, formerly of Joliet, in the Archdiocese of Chicago, appointed by Consistorial Decree on 10 November, 1923.

THE "BOOTLEGGER" IN CONFESSION.

Qu. John, a bootlegger, secures large quantities of liquor from beyond the three-mile limit and transports it to various places by auto-truck. In order to evade arrest he bribes the government agents, and also carries a revolver to defend himself and his goods. He soon becomes rich and generous, giving money to the Church, to Orphan Asylums, etc., and often asks his pastor to say Mass for his intention, i. e., that his business may continue to prosper. He approaches the Sacraments regularly every month. He hears a sermon, however, which disturbs him and consults a friend learned in the Law, who advises him to withdraw from his business, but John thinks there is no strict obligation to do so, as the law is penal; grave scandal is not given; if it is not a sin to drink liquor, it is not sinful to sell it. John believes that to bribe the agents and carry a gun are justified as necessary under the present conditions.

Can John be considered worthy of absolution when he confesses the matter later, expressing his scruples?

Resp. The determination as to whether a given civil law is binding in conscience or not does not depend on the subjective attitude of the legislator toward God or religion, as the law derives its binding force not from him but from the divine will and the natural law. It depends rather on the form of the law, the subject matter of the law, and the "sensus communis" of theologians and the people in general. The form of the

prohibition act is penal; its matter is indifferent, not essential to good order or good morals. The theologians of our country, Kenrick, Konings, Sabetti, hold that our civil laws may be regarded as penal only, and the general opinion of our people is that the simple violation of the prohibition act is not a matter of conscience. "Back of the whole trouble, of course, is the conscience of the community", is the significant statement in a late publication. ("Prohibition and Its Enforcement", in the *Annals of the Am. Acad. of Pol. and Soc. Science*, Sept., 1923, p. 207.)

No prudent confessor would insist that a simple evasion of the prohibition act, the manufacture, transportation or sale of non-poisonous intoxicating liquor involves moral guilt. There is no interference with the rights of others; no precept of the divine or natural law is violated; there is a violation of a civil law, which, granting it is just, cannot be said to bind under sin. The legislator has this power, but the "sensus communis" of the people is that it has not been exercised.

In the case of John, there is not merely a simple evasion of the prohibition act: there is also formal coöperation in the grave sin of the prohibition agents who are bribed to be recreant to their oaths of office; there is deliberate preparation to kill or maim government officials in the pursuance of their duties. To say that in the present state of affairs these things are necessary is to claim that the end justifies the means, however immoral. Unless John manifests a purpose of amendment, he is not worthy of absolution, not because of the evasion of the prohibition act, but because of the immoral methods he employs.

RESTITUTION OF MASS STIPENDS.

Qu. A young priest, unaware of the law forbidding the acceptance of a stipend for both Masses on Sundays, has frequently, when duplicating, accepted stipends for both Masses. The total amount received as offerings for such is over one hundred dollars — a sum equal to three months' salary.

To whom, how, and to what extent, if any, is restitution due?

Resp. The solution is simplified by saying that the "realis Missae celebratio" is his title; the contract "do ut facias" has

been fulfilled, and the material offence has been against the law of the Church and not against justice. If anyone objects that this title has its basis in the "sustentatio sacerdotis" and that the first Mass sufficed, the answer is that the "sustentatio" must be considered as extending over a year and not confined to each day; otherwise the Church could not allow the acceptance of three stipends on Christmas Day. This solution is found in Ferreres, who refers to Gasparri, Suarez and *Il Monitore Ecclesiastico*, which in turn quotes Pasqualigo.[1] Gasparri writes: "If a priest has received a stipend and has applied the Mass for the person who gave the stipend, he has indeed sinned grievously against the law of the Church, but the application was valid and hence the priest is not bound either to restore the stipend or to apply another Mass for the intention". This solution, however, has several weaknesses. The authors upon whom it relies, Suarez and Pasqualigo, wrote before the laws against the reception of a stipend for the second Mass were promulgated: it is applicable to a priest in bad faith, who would thus profit by his iniquity: it runs counter to the will of the Church that the privilege of bination, granted to meet the necessity of the faithful, must never be considered as a source of revenue.

We are inclined to favor the opposite opinion: that a priest who celebrates and applies a second Mass for a stipend, when he has already applied the first Mass to fulfill an obligation of justice, has no title to the stipend. (Cf. Blat—III, 148.) By canon 824, § 1, the acceptance of a stipend for a Mass is a long-established custom approved in the Church. The application of the Mass belongs to a priest through his ordination: the Church or his ecclesiastical superior may bind him under obedience to apply a Mass for a certain intention (e. g., the second and third Masses on All Souls' Day); but if he ignores their command, his application of the Mass is valid, and cannot be superseded. This is not true of the acceptance of a stipend. A priest receives by his ordination the right to apply the Mass, but no right to receive a stipend. This is his privilege (can. 824) only by the approval and under the legis-

[1] Ferreres, *Comp. Theol. Mor.*, Ed. 9a, II, 489; Gasparri, *De Euch.*, 546; *Il Monitore Ecclesiastico*, XV, 123; Pasqualigo, *De Sacrif. Nov. Leg.*, Qu. 906, 1; Suarez, *Disp.*, LXXXVI, 5.

lation of the Church. In order that he may be decently sustained, she allows him to receive a stipend in accordance with her regulations. His title, then, depends not only on the celebration of the Mass, his need for sustenance; it depends on the will of the Church. (Cf. *A. A. S.*, VII, 480.)

The factor which determines the privilege of bination is the necessity of the people, and not the necessity of the priest. This is the constant trend of the Church's legislation; and hence only by special indult has she allowed a stipend to be received for a second Mass, in order that the privilege might not be contaminated with a desire of pecuniary gain.

From the "recipere nequit" of canon 824, it would appear that a priest in good or bad faith is made "inhabilis" "ad recipiendum stipendium". The law is "prohibens et irritans"; he is in the same position as regards the stipend as a priest who cannot say Mass at all. If he says a second Mass for an intention for which he has received a stipend, his application of the Mass is valid; the obligation to say the Mass has been extinguished, but he cannot make the stipend his own, as this is only permitted in accordance with the legislation of the Church. To accept money "occasione sacramenti", not in accordance with the sacred canons or legitimate custom, is a species of simony (canon 730), and the performance of the liturgical act begets no title.

To whom shall restitution be made? Not to the person who gave the stipend, as the fruits of the Mass have been applied according to his intention and he has suffered no injury. The injury has been done to the Church's law and restitution should be made to pious causes. A confessor, however, may excuse the priest from restitution in view of the former opinion, which has strong extrinsic probability.

PRONOUNCING THE WORDS OF SACRAMENTAL ABSOLUTION.

Qu. Some time ago we had a discussion which touches what seems to me a matter of importance. It concerned the pronouncing of the words of sacramental absolution. Some authors whom I have read state that the words must be pronounced *audibly*, allowing of course for impediments that might interfere with the hearing. Some of my confrères maintained that it suffices if the words are articulated as in the recitation of the Breviary. Our professor of theology

held, if I remember rightly, that the words must be audible, although not to be heard outside the confessional.

Will you kindly state whether the words must be uttered audibly for the validity of the absolution as in the case of the words of Consecration, or whether it suffices to articulate them, even if the priest himself do not hear the sound. J. K.

Resp. One essential feature or requisite in the administration of the Sacraments is that they have the note of the external sign or act. Since the form is part of the sensible sign or external act and ordinarily consists in the words that designate the virtue of the act, the words must be audibly expressed. But the word *audibly* in familiar intercourse means "heard by those to whom we speak". In defining the sacramental act this conventional meaning yields to the more accurate etymological sense, namely "to be heard" simply, and hence applicable to the speaker under normal conditions, although the person to whom he addresses the words or in whose behalf he speaks them may not hear or understand them except in the general application. It does not suffice to utter them, however definitely, mentally only. When articulated only with the lips they can hardly be called vocal, though as long as the utterance is external we should hesitate to say the absolution is in such cases invalid. (Cf. Pruemmer, *Manuale,* III, n. 20.)

The proper way is of course to pronounce the words in such wise that the penitent becomes aware of the absolution imparted.

THE VERNACULAR IN THE USE OF THE MISSAL.

Qu. In the Rev. Anselm Schott's excellent German version of the Roman Missal for popular use, the words of Consecration, beginning with "Qui pridie", are printed in Latin but not translated into German, appropriate vernacular prayers being substituted; and the translator, in a footnote, explains his course by asserting that, in virtue of an ecclesiastical enactment, it is forbidden to publish a literal translation of those words in the vernacular.

On the other hand, our English translations, Cabrol, Pace-Wynne, Lasance, etc., and even the more or less official Baltimore Manual, present these words even in display type.

Has there ever been such a prohibition, and has it still binding force?

In view of the laudable and growing movement to popularize the Liturgy, in which the writer is essaying to play an humble rôle, it is of importance to know what limits must not be overstepped.

SACRAMENTO.

Resp. The prohibition to which the author of the German version of the Roman Missal refers, as forbidding a translation of the words of Consecration in the Mass, can refer only to the celebrant who performs the act of Consecration. For the laity assisting at Mass the translation is as legitimate as is the vernacular version of the New Testament (in which the words are translated), provided correctness of the translation is attested by the Imprimatur of ecclesiastical authority.

Criticisms and Notes.

INTRODUCTION TO SOCIAL SERVICE. By Henry S. Spalding, S.J. D. C. Heath and Company, New York, Boston, Chicago, London. 1923. Pp. 232.

Social service has become a profession; an avocation if not a vocation. An art, it must have its rules; which in turn must be rooted in science; and being human, its principles must spring from ethics and religion. As a profession, too, it requires study; as an art, practice. As an outgrowth of moral and religious principles it supposes high ideals and unselfish motives. In the present volume these principles, ideals, motives are clearly explained and aptly illustrated. Being a manual designed for systematic study, to the several chapters (which read like spoken lectures) summaries of the points treated are prefixed. Each chapter is also followed by a list of topics and questions for further reading and discussion and by a pertinent bibliography. But while a somewhat didactic manual, the book is a thoroughly human document. The author's long and intimate familiarity with Catholic ethics enables him to draw upon those wide and deeply human truths that underlie and permeate all social service, which like mercy is meant to bless both those who give and those who receive.

Social workers need to have clear-cut and thoroughly developed ideas regarding the true nature of man, his origin, social constitution, and destiny. They should have well-defined conceptions of the family, the state and genuine prosperity. They should be convinced that the forces which condition social prosperity are based on the moral law and on the moral qualities, the virtues, of the social units, no less than on social coöperation and equitable government. Of these and kindred fundamental ideas the book offers a wealth of sound, solid and withal happily conveyed information. There are also stimulative chapters on the social value of the Old Testament and the Gospels and on some other practical topics. Conversant as he is with modern social and sociological literature the author draws therefrom such elements and viewpoints as are likely to profit his readers, while at the same time he points out ideas and theories that can never lead to true social prosperity; even though the advocates of such views be themselves actuated by unselfish motives and be zealous in and for social service.

His familiarity with the current literature of sociology inspires the hope that Father Spalding may give us a systematic treatise on that subject; a work that will do for Catholic students of Sociology what his German confrère in religion has recently done for Catholic

students of experimental psychology. No one knows better than Father Spalding that at present we have not a single book on sociology that can be recommended as an antidote to the publications of Spencer, Giddings, Ward, Ellwood, Ross, and the rest. Large numbers of our youth attend lectures at secular colleges and universities wherein those publications are either text books or are recommended for collateral reading. When such students ask a priest what he can suggest by way of a corrective to the materialistic allure of their reading and instruction, what is he to answer? It may be that Father Spalding will relieve his embarrassment.

ART PRINCIPLES IN LITERATURE. By Francis P. Donnelly, S.J. New York: The Macmillan Company. 1923. Pp. xvii—144.

Here is art *docens simul et utens*. The theory of literary art with art exemplified in the theory. What the author teaches, he embodies in his work. He practises what he preaches. The tendency of recent art, including herein literature, is to disregard the philosophical principles and the ideals whereon the rules and the creations of true art must be based. As a consequence, the products of the brush and the pen are so frequently either mere imitations, photographs, of nature, of what the senses perceive, or they are bizarre structures of phantasy, devoid of proportion, symmetry, grace — the *splendor ordinis*. Such are the cubist monstrosities, much of the *vers libre*, which masquerades as poetry, and the novels which photograph the morbidities and the foulness of life. Ignoring or rejecting the universal principles, the works of contemporary art are apt to spring from the caprice of individual taste or fancy. What is worse, individualism is set up as the ideal. The artist's chief aim, it is claimed, should be to express himself. And that means to express not what is best and noblest in himself, but just his experience, his reactions to his environment, personal and social. It means he should portray his feelings, emotions, his temperamental moods. The beautiful in art is not therefore that unity in variety which when clearly perceived by the intellect begets pleasure—esthetic delight. It is that which stimulating the senses results in sensuous gratification or nervous thrills.

In the book at hand the falsity and the morbidity of this outrageous individualism are exposed with a master hand. The author expounds the nature and principles of true art—principles which are universal because they are proximately rooted in the unchangeable nature of men; ultimately in the essence of God, the author of that nature and the source and exemplar of all truth and beauty. This is done in the first part of the volume. In the second part the art

of teaching literature is explained. As an excessive individualism has brought about the decay of art, so an exaggerated didacticism has devitalized the teaching of literature. In teaching literary productions, the classics particularly, the tendency is to dissect, to anatomize the literary body and not to seek for the soul; to reduce the literary organism to the chemism of grammatical and philological elements. As a counteraction to this mechanicism of literature, Fr. Donnelly insists that the teacher must cultivate insight, an appreciation and love of the beautiful; must know how to educate the esthetic emotions; must teach the classics with a spirit and style that shall bring out their idealism, their cultural power. First as a critique of erroneous theories and perverted practice of literary art, and secondly as a constructive essay on the nature and foundation of literary art, the book will prove of great value both for the general reader, whom it will direct and possibly correct; and especially for teachers. From it the latter will get not only a solid grounding in the principles of art, but sound advice as to the proper method of inspiring their pupils with an appreciation of genuine literature and an intelligent love for the real enduring masterpieces, the world's classics, Homer, Horace, Shakespeare, and the rest: an *intelligent* love since the book shows *why* the classics deserve to be cherished, while the author's own theory, method and style serve to illustrate their permanent value —a method and style which themselves have been acquired through a profound study of those same classics that are here upheld as models of literary art and culture.

THE FUNDAMENTALS OF PEDAGOGY. A Text Book for Catholic Teachers. By the Rev. James Higgins. New York: The Macmillan Company. 1923. Pp. xiv—266.

Catholic teachers and Catholic students attending State Normal Schools have long been looking for a work of this kind. They have easy access to countless books on education emanating from non-Catholics, most of which are more or less philosophically or psychologically unsound and practically all of which are from a religious point of view, to say the least, deficient. A manual therefore like the present, based on solid philosophical and psychological principles and stressing the place and practice of religion in the educative processes, is a welcome accession to our not too copious pedagogical literature.

Although the author modestly entitles the work *The Fundamentals of Pedagogy,* he has in reality reared the structure itself and even furnished it with at least the essential equipments. Indeed he leaves out little that an intelligent teacher needs or wants to know on the

subject; and for that little, should the reader care to look for it, the ample authorities referred to show him where to find it. The book contains enough of elementary psychology to start the student on the educational craft, and for the latter it affords wise and practical direction abundant enough, it would seem, to assure success; always provided, of course, the teacher brings to the educational duty sufficient intelligence, adaptability and zeal for his sublime vocation or profession. To each chapter is appended a list of questions "for further study", and should these questions demand reading beyond the text—which is rarely the case—additional books of reference are indicated. On the whole, therefore, the manual fully supplies the long-felt demand mentioned above.

Attention might here be called to a few points which would be worth considering in view of a prospective edition. For instance, "the *need* of developing æsthetically the youth of our vast country" can hardly be accurately styled "an *element* of education" (p. 11). Again, "the afferent nerves" do not all "carry the nerve impulse to the brain" (p. 29). Many do; many do not. The latter terminate at the *spinal cord,* which does the reflex work automatically without calling on the *brain.* It is not quite true to say that "the spiritual powers or *faculties*" are "the *acts* of the intellect" (p. 40). Powers are by no means the same as acts (actions). "The first step in attaining knowledge begins with *sensations.*" This is true. It is not true that "the *sensations* are then *perceived;* that is *perception*" (p. 59). This is neither good psychology nor good epistemology. If we distinguish *sensation* from *perception,* the former is a *subjective* and (primarily) a *passive* state; perception is *objective* and wholly *active,* and terminates not at the *sensation* but at the *object.* The same inaccuracy occurs at page 71. Again, "once a *habit is formed,* it happens over and over again without any apparent effort" (p. 127). Obviously the pen here slipped. A *habit* does not *happen,* though its *acts* recur effortlessly. (The reviewer, not the author, is responsible for all the foregoing italics.)

The Bibliography at the end of the volume is sufficiently copious. It includes about one hundred and eighty titles most of which are of texts used in the public schools and secular colleges. With some at least of these books Catholic students need to be acquainted and from many of them they can glean helpful suggestions. The need of them has been lessened by the issuance of the present manual. The list is of course not meant to be exhaustive. One misses from it, however, mention of several important works of which the Catholic (and the non-Catholic) teacher should not be unaware. For instance, there are the *Educational* and the *Historical Essays* of Brother Azarias (2 vols. McBride, Chicago). Needless to say,

teachers have many things to learn from the erudite scholar, accomplished litterateur and widely experienced educator who wrote those invaluable *Essays*. Probably there is no single book which it will so profit a teacher to study and restudy as the late Brother Chrysostom's *Development of Personality* (J. J. McVey, Philadelphia). In that compact volume the science and the art of education are steadily focused by a thinker, who first practised what he taught, upon the personality and the all-around training of the teacher. Needless to say, Bishop Spalding's four volumes of educational essays (McClurg, Chicago) should be familiar to every high-souled teacher. The twenty volumes of Annual *Reports* of the Catholic Educational Association are a rich mine from which teachers can draw an immense wealth of precious wisdom. Lastly, not to over-multiply these suggestions, Willmann's *The Science of Education*, recently translated by Fr. Kirsch (The Abbey Press, Beatty, Pa.), is by all odds the profoundest work on the subject in the English language. This is no exaggeration. Out of countless competitors in the field there is not one which for depth of thought, range of vision, richness of literary culture, splendid though sane idealism, can compare with this classic of educational science. Teachers who master Willmann's monograph could afford to pass by unnoticed ninety per cent of the pedagogical claimants for their attention. We wonder how many of our Catholic teachers know or have heard of the book.

LES EGLISES ORIENTALES ET LES RITES ORIENTAUX. Avec 48 illustrations et 9 cartes. Par Raymond Janin, des Augustins de l'Assomption. La Bonne Presse, Paris. 1923. Pp. 728.

Just before the war, we learn from this book, there were twenty-six mutually independent Oriental churches separated from Rome. Several others were at the time in course of formation. The regrouping of nationalities after the war reduced the number to twenty-three. These churches belong to five different rites. The Byzantine, the most important of them all—comprising 146,000,000 Schismatics and 6,597,000 Uniats—alone counts twelve independent churches, separated from Rome. The Armenian rite, followed by 3,560,000 Schismatics and 135,000 Catholics, comprises five more or less interdependent churches. The Syrian rite, to which 100,000 Schismatics and 60,000 Uniats belong, has but two churches. The same is the case with the Chaldean rite with its 500,000 Schismatic and its 600,000 Catholic adherents; and likewise with the Coptic, which has 4,750,000 Schismatic and 45,000 Catholic followers. The Maronite alone has an exclusively Catholic following of 430,000.

The foregoing statistics suggest many problems. Whence have arisen these many various churches and rites? How have they become differentiated since they originally sprang from only three or four ancient heresies together with the Photian schism? What are their actual beliefs at the present day? How do they differ in faith and worship from the Western Church? What is their present intellectual and moral status? How are their hierarchies organized? How are the clergy selected? What is the condition of the monasteries and the clerical seminaries? What are the prospects of reunion with Rome? What methods are being tried to effect this reunion? What can and should be done in the matter? To these and other no less perplexing questions which naturally come to mind when one thinks of the Christian East, answers are proposed in the book at hand. Some of them have been often answered before in text books of Church History, in the *Catholic Encyclopedia* and notably by the late Dr. Fortescue in his scholarly works on the Eastern Churches. In the book above they are reanswered with a wealth of first-hand information drawn largely from missionary experience in the East, from personal contact with actual conditions, supplemented by wide reading and profound study of the pertinent documents and literature.

The work is almost encyclopedic in its comprehensiveness. No aspect of the subject seems to have been omitted. Completed before the war broke out, the publication of it was deferred so as to take account of the ecclesiastical changes superinduced by the political and civil vicissitudes upon which the Eastern churches are so intimately dependent. The tragic collapse of Russia, the dislocation of the Austro-Hungarian empire, the amputation of Turkey and Bulgaria have changed the situation of more than one of the Oriental churches. New groupings have been constituted, others have been fused in the political melting-pot. And yet in reality these changes have modified only the surface conditions; the internal life of the churches—which for the rest can hardly be more discouraging than it actually is—has not been greatly influenced by the post-bellum upheavals. The fall of the Russian empire, however, seems, in the author's view, likely to have considerable influence on the *rapprochement* of the Slavs with Rome. In the first place the formation of the new States has delivered millions from the restraints of "Orthodoxy"; and in the second place the fear which the ominous shadow of "Holy Russia" injects even into peoples who live outside its frontiers will no longer be there. For this reason the outlook for reunion is more hopeful than it would have been under the imperial synod.

Not the least valuable feature of the present volume are its illustrations and maps. The latter especially, indicating as they do the diocesan centres, enable the student to orient himself through the (to us) bewildering mazes of discordant faiths.

CROIRE? Par le Père Rutten, O.P. Société d'Etudes Religieuses, Bruxelles. 1923. Pp. 225.

The question mark is expressive. What does it mean to believe, to have divine faith? A very ancient question, one that is discussed, analyzed, answered in every book of dogmatic theology, and in every manual of popular religious instruction and in uncounted collections of sermons. Can there be room for another treatment of the familiar theme? Room, yes, albeit no need. The place occupied by the present reply to the interrogation is, as regards extent, somewhere between the elaborate treatise and the elementary instruction or sermon book. The author reminds his readers that he is not writing for theologians. As a *conferencier* expounding the treatise *de Fide* his ambition is to condense and adapt to the mind of his hearers—and readers—the universal doctrine of Catholic theology. Personally he had in mind those of his friends who are devoid of faith. Of such there are many in France, though one hears at times that the number is decreasing. However, these conferences will meet the needs of the faithful no less than the faithless. They express in clear and simple, in elevated and cultured style withal, as is the mode of pulpit conferences in French, the theology of faith in itself and its various relations to the intellectual and the esthetic ideal, to certitude, to the problem of suffering, and so on.

A notable feature of the work is the literary references appended to each conference. These enhance the value of the book as a source of preachable material.

THE VISION BEATIFIC. By the Rev. John D. Walshe, S.J. Illustrated by Dorothy Wallace. Jubilee Edition. Press of Eaton & Co., San Jose, Cal. 1923.

It would be hard to find any more fitting commemorative or prospective token pertinent to a priest's golden jubilee than this happy little volume. Bound in blue, with a golden border fringing its cover and a margin of blue on every page, the wee book by its very face bespeaks the glad event. But it is the Vision Beatific described within that gives most apposite expression to the completion of fifty years' service in the Company of Jesus. For after looking back over the half-century thus spent, upon what should the inevitable forward

look of the poet-priest fasten, save upon the rapidly approaching dawn of the unending jubilee?

The Vision Beatific foreseen by the religious seer suggests the *Paradiso* of Dante's *Divina Commedia.* Here, however, the American poet's Guardian Angel, guiding him through the celestial spheres, takes the place of the Italian's Beatrice. Moreover, only three cantos are employed instead of the three and thirty in which Dante sings of his visit to the Circles of the Blessed. In the first Canto the poet is led by his Angel through the celestial courts. In the second he is introduced to the several hierarchies of the Blessed. In the third he meets the Queen and the King of Heaven and is finally immersed in the light and warmth of eternal love:

> O fire, delightful fire of Love Divine!
> Maternal love how sweet! But oh! to love
> And to be loved by Love Himself in Person—
> And this without a fear of end or change!
> O Love Divine, all other loves beyond!
> Abyss no seraph's plummet e'er could sound!
> Thou glowing sea whose tides are ever full!
>
> (*Canto 3—XIII*)

Breathing throughout the spirit of the *Paradiso,* the thoughts and turns are thoroughly Dantean:

> Adown Niagara's sides less headlong leaps
> The swirling, foaming cataract, than flies
> The emancipated spirit unto Him—
> Its being's Source and all-ennobling End.
> A flood of wonder-light!—The Light of Glory!
>
> (*Canto 3—VI*)

Or is this unworthy of Alighieri?

> Oft have I seen on buoyant wings outstretched
> And motionless, an eagle brooding o'er
> Some steep abyss. So hovered we a space
> O'er nature's outmost rim and battlements.
> Midst darkness dense and breathless silences,
> A feeling strange of loneliness and loss
> My spirit sudden holds in thraldom's grasp.
> Into the primal nothingness, from whence
> His Mercy called me, lapsing back am I?
> In terror dire I seek my Angel's side.
>
> (*Canto 1—VI*)

But enough. Were we to do justice to the poem, we should have to transcribe it entire to these pages. Sufficient has been said to show how aptly it befits a priest's Golden Jubilee, and that it might well be utilized by others on like occasions.

CURES. The Story of the Cures that Fail. By James J. Walsh, M.D., Ph.D., Sc.D. New York: D. Appleton and Company. 1923. Pp. ix—291.

A book from Dr. Walsh's cultured and genial pen could hardly be anything else than informing and entertaining. The improbability approaches to certainty when the subject is "Cures". For what the versatile Doctor does not know about cures—cures that cure and cures that don't cure—is not worth caring about. Moreover when his object in writing is "that we may all together laugh a little quietly about this human nature of ours and its humorous ways", he is sure to give us a great deal to laugh at and loudly.

It is not the cures that cure but the cures that don't cure—the cures that seem for the nonce to cure and consequently almost equivalently if not quite permanently do cure—it is with this sort of cures that the book is occupied. Drug cures, "cures with a punch"—an almost unbelievable thing — magnets, mesmerisms, Perkin's tractors, manifold appliances (electric belts, batteries, insoles, magic shoes, blue glass, *et id genus omne*), mystical cures, psycho-analysis, Couéism—these are some of the things, each with countless varieties, from which diseased humanity has sought surcease of aches and pains. Each had its vogue in its day, ran its short course here or there and then sank down beneath the therapeutic horizon only to bob up again elsewhere and rebegin its career of mercifully deluded beneficence.

Brought together in a continuous many-filmed performance, "The Cures that have Failed" might seem to suggest a whole world-tragedy; but under the skilful management of the genial impressario, a happy spirit is seen to pervade it all; making the drama true to life—which is after all a succession and an interblending of the comic and the tragic, the smiles and the tears—the *lachrymae rerum*. This is the general impression caught from this graphic and pleasant scenario.

The book may be said to supplement and further illustrate the author's *Psychotheraphy* and his *Religion and Health*.

Dr. Walsh, as everyone knows, possesses in a singular degree the art, or rather the gift, of facile and fluent speech. His writing likewise flows with equal ease and rapidity. So rapid is the current indeed that at times the mannerisms and repetitions which pass unchallenged in the spoken word remain on the printed page. *Scriptum manet*. The speeding-up process leaves no time for revision or excision. For instance, you read at page 231 that Hartmann, the German philosophic writer, published "three large octavo volumes" on the philosophy of the unconscious. The feat is so strikingly impressive that it would seem unnecessary to be reminded four pages later (234) that Hartmann two generations ago was able to write "three big volumes" on the unconscious.

THE CHURCH YEAR. Talks to Children. By Dr. Heinrich Stieglitz. Translated by Anthony B. Kruegler, S.T.L. New York: The Macmillan Co. 1923. Pp. xvi—217.

Of making many (sermon) books there is no end. The familiar saying of the wise man, thus parenthetically qualified, is not applicable to books of sermons for children. Of these the number is small. It is least of all true of books of sermons on the liturgical year written especially to meet the mind and the needs of the little ones. There should, therefore, be a field for the book above. The more so that the work has been written by so experienced and scholarly a catechist as Dr. Stieglitz, the well-known exponent of the Munich or Psychological Method of teaching the catechism. The writer is an authority not simply on theoretical catechetics; he is eminently a practical teacher of the Catechism. Of this fact the present book is an unmistakable proof. The author has the art of making religious truth plain and interesting to children. Every page of the manual evidences this. The "Talks", thirty-five in all, cover the principal feasts and the major Sundays from Advent to All Souls' Day inclusive, with the exception of Trinity Sunday. Why the latter is omitted is not stated. The instructions are designed to be given either in church or in school, with prospective examinations at the end of the series. The translation is deserving of all praise. Seldom do we find a foreign book, especially a German book, so thoroughly Englished as is this.

SODALITY CONFERENCES. Talks on the Common Rules of the Sodalities aggregated to the Prima Primaria of the Roman College, Edition of Nineteen Hundred and Ten. By the Rev. Edward F. Garesché, S.J. New York: Benziger Brothers. 1923. Pp. 363.

There is no element or aspect of Sodality work that Fr. Garesché has not made his own. He writes both from knowledge and experience. The book at hand rounds out a quartette of works on the same general theme: *Social Organization in Parishes, Children of Mary, The Sodality of Our Lady Studied in Documents* having been its predecessors. The volume contains twenty-six chapters, each of which sets forth some practical feature of the Sodality's constitution or functioning. To mention a few: the authority of the rules, erection and affiliation, the Sodality's patrons, feasts, meetings, general communions, government, directors, reception and dismissal of members, the library, duties of Sodalists, and so on. These titles may suffice to indicate the scope of the work. They also suggest that, while the individual sodalist will profit by reading the book, it will

be especially serviceable for the Sodality's directors and its spiritual guide. The usefulness of the book for the latter's duties is increased by the analytical table of contents and the topical index.

MARYKNOLL MISSION LETTERS—CHINA. Volume I. Extracts from the Letters and Diaries of the Pioneer Missioners of the Catholic Foreign Mission Society of Amerioa. The Macmillan Company, New York. 1923. Pp. 359.

Readers of the REVIEW who have followed the Maryknoll Letters which have been appearing in its pages will welcome a full collection of those instructive, interesting and entertaining messages from the Far East. These three adjectives are selected deliberately; for, first of all, the Maryknoll Letters are in many ways instructive. They furnish first-hand and reliable information concerning the work that is being done successfully and unsuccessfully to spread the light of faith throughout some of the darkest spots in the pagan world. In the second place, they are interesting. Aside from their specifically religious contents (which of course must always be interesting to priests), they describe many Oriental customs and manners which in themselves, being to us quaint and curious, must needs quicken our interest. Not least are these letters entertaining. The writers of them are gifted with a sense of humor; a gift which, whilst it stands them in good stead amidst the privations and difficulties inseparable from their missionary experiences, is reflected in their communications with their friends at home. enabling the latter to share in the joy and even the fun which happily is seldom absent from the lives of men whose habit is detachment and self-sacrifice.

These letters are the natural complement to Father Walsh's *Observations in the Orient,* a work, by the way, which it is good to know has reached a third edition. Like the book just mentioned, the present volume is issued in an almost sumptuous style, a format which in respect of paper, print, and picture, is deserving of the contents.

Literary Chat.

Although we have been waiting long and patiently for a thoroughly critical and at the same time solidly constructive manual of Sociology—a work that should contain an antidote to the insidious poison of materialistic evolutionism which pervades the popular text books dealing with that subject—it may perhaps in the end turn out that the work we were looking for would after all have been untimely. The "high-piling" evolutionary hypotheses upon which the sociology of Morgan, Spencer, and the rest, is based, are being set aside by scholars who are seeking the genuine historical facts upon which the science of sociality can be safely built. Writing of certain recent works on ethnology—the science which must furnish the data for sociology—the learned editor of *Anthropos,* Fr. Schmidt, says: "Evolutionism has broken down all along the line. Leading ethnologists have now abandoned it and turn away from it, recognizing its untrustworthiness and insufficiency to supply a real basis for the solution of ethnologic problems. In most cases the departure is radical. If some authorities, as for instance, Fr. Krause, still cling to the theory with reference to certain problems, the adhesion is uncertain, and it is hoped that they, too, will soon find their way to light.

"The purely historical method is now being more fully applied, in ethnological research, especially with reference "to the migrations of nations and their cultures, and resulting points of contact and race-mixture. The search after psychologic laws having the value of laws of natural science must also be abandoned."

From all this it must not be inferred that there is any falling off in the allegiance of biologists to organic evolutionism. On the contrary, it would be almost impossible to discover nowadays a non-Catholic biologist, psychologist, or anthropologist, who does not take it for granted that man in his total personality is a product of a purely animal ancestry.

We owe the above extract to a little book by Fr. Albert Muntsch, S.J., entitled *Evolution and Culture* (Herder Book Co.: St. Louis, Mo. Pp. 100). The volume contains a small arsenal of "facts" which demolish the evolutionistic fallacies set up to explain the origin and development of such primitive institutions as the family, primitive religious beliefs and practices, property, and so on. It is probably the best—we might say only—book which it is worth while placing in the hands of our young men and women who are attending lectures at secular schools wherein sociologists like Giddings, Ross, Ellwood, Ward, and other like-minded writers are the standard authorities. His familiarity with the prevailing ethnological and sociological views and literature encourages the hope that Fr. Muntsch may himself give us the badly needed Catholic manual of sociology.

Kindred to the foregoing may be recommended a small volume entitled *Anthropology and the Fall,* by H. J. T. Johnson, F.R.A.I. (Benziger Brothers, N. Y. Pp. 105). It bears the *imprimatur* of the Bishop of Birmingham and is introduced by Fr. Martindale, S.J., who, however, seems to take no responsibility for the author's views. Mr. Johnson collates a number of interesting facts and opinions pertinent to the teachings of the Bible and Science on the origin and the early condition of the human race, the fall and the beginnings of civilization, the religious beliefs of the earliest men, and kindred topics. The author takes account of the recent investigations in these fields and, while up-to-date, is sanely conservative in his opinions and interpretations. The book contains a brief and at the same time a clear summary of what an educated man, above all a priest, should know concerning the light that prehistorical research has thrown on the beginning of the race and consequently on the story of early man recorded in the Bible.

Students who want to go somewhat deeper into these subjects, will, if they read German, be helped by a small volume entitled *Die Anfänge des Menschlichen Germeinschaftsleben im Spiegel der neuren Völkerkunde* (Volksverein Verlag, M. Gladbach, Germany). Like Fr. Muntsch, in the book mentioned above, the author, Professor Wilhelm Koppers, S. V. D., well known for his editorial work with Fr. Schmidt on *Anthropos*, shows how the most recent trend of ethnology is away from evolutionary hypothesis to the patient study of historical data. Facts more than theories are now alone in demand. True to this method Dr. Koppers compiles and collates the results of recent investigations into the earliest discovered forms of domestic, civil, and economic life, and the beginning of religion and morality. Cast in the form of lectures the book is interesting for its style while scholarly and magisterial in matter and method.

Closely related to the foregoing items is the *Report* of the third session of the *Semaine d'Ethnologie Religieuse* which was held at Tilbourg (Holland), 6-14 September, 1922. The annual conventions of the savants who take part in the investigations and discussion of comparative religion had been interrupted by the war. They came together for the first time thereafter last September and the *Report* just mentioned contains a detailed account of their conferences and deliberations. The compact octavo of five hundred pages comprises a wealth of information on sacrifice amongst savage tribes and the nations of classic antiquity; likewise on tribal initiation and secret societies amongst barbarous peoples and "the mysteries" in vogue with the nations of antiquity. The papers, being the work of experts in their special lines, sum up the results of much labor and original investigations.

Catholic Schools in Western Canada, by Dr. Donald McLean, whose timely work on the *Morality of the Strike* has been previously reviewed in these pages, is a monograph deserving the attention of educators everywhere, but especially in the United States, where our own Catholic school system seems to be not beyond the danger to which one of its organs on the Pacific coast has already succumbed. The legal status of the Catholic schools is, as is well known, ideal in the Province of Quebec. There those schools are placed by the provincial legislation under the direct control of the ecclesiastical authorities, while the schools of the Protestant minority are placed entirely in the hands of the Protestant Department of Education. In the Western Provinces of British Columbia, Alberta, and Saskatchewan the situation, while by no means ideal, Dr. MacLean shows after a thorough study of the pertinent educational legislation, "is nevertheless in practice fairly satisfactory". For in none of those provinces is there anything of a constitutional nature to prevent the respective provincial legislatures from "extending the exercise of the full control of their own schools, while admitting them to a participation in their proportionate share of the district and provincial education funds" (p. 141).

As we move away from the war we obtain a better perspective of the position occupied by Benedict XV in his efforts to arbitrate between the belligerents and to bring about an earlier peace than was eventually reached across the sea of carnage. As an aid to a just estimate of the lamented Pontiff we have a little pamphlet (pp. 59. Benziger Brothers) entitled *The Statesmanship of Benedict XV*. The brief study carries a greater authority seeing that it has been compiled by a layman who is himself a distinguished statesman, Mr. J. Van Den Heuvel, former Envoy Extraordinary and Minister Plenipotentiary for Belgium at the Holy See. It is a tribute to his own insight that Mr. Van den Heuvel should have discerned in a Pope, who in virtue of his sacred office was expected to be profoundly religious, "a skilful and far-seeking diplomat," one who knew how to preserve, throughout a long and desperate struggle among nations in

which were counted millions of Catholics, "a consistent impartiality and to maintain the unity of his flock while condemning on one side or the other the more flagrant violations of the law of nations". The justification of this estimate is briefly summed up in the pamphlet, and the evidence is drawn from authentic documents and not from press reports upon which so many base their estimate of Pope Benedict XV.

The famous expedition to ascend Mount Everest undertaken by a staff of English explorers and scientists a few years ago under the leadership of the English Colonel C. K. Howard-Bury, was subsequently narrated in a book by Colonel Bury, under the title *Mount Everest, the Reconnaissance of 1921*. Quite recently the famous Swedish writer and explorer Hedin has sent forth a work entitled *Mount Everest* wherein he calls attention to the mistake made by Colonel Bury in ascribing the discovery of Mount Everest to the English Colonel Everest who in 1858 was the leader of a surveying party sent out from India and from whom the mountain received its name. As a fact the mountain under its true Tibetan name "Tschomo-Lungma" is found on maps made by French Jesuits in 1717, and a special chapter in Hedin's book, "Jesuits and Capuchins in the Region of Mount Everest", is devoted to a historical account of the journeys to the Himalaya and Tibetan highlands by the Catholic missionaries as early as the seventeenth and eighteenth centuries, the object of which journeys was not "to make geographical discoveries and much less to climb as high as possible on the mountains, but with the pious intention of preaching Christianity to the Tibetans". (Parenthetically it may be noted that the great Swedish explorer is a Protestant and not a disguised Jesuit.)

Speaking of journeys of the Jesuit Desidère and the Capuchin Beligatti, missionaries of the eighteenth century, Sven Hedin writes: "Beligatti, as well as Desidère, is a master of the art of depicting travels. In one respect he differs from the travellers of our own time; he hardly speaks of himself. When he journeyed to Lhasa through the valley of Bhutiakosi, across the Thang-la, he experienced no doubt many other adventures as well as the mountain sickness; but he kept them all to himself. They did not interest him. It was the knowledge of new countries and new men, their culture, their customs, above all their religious ideas and festivals which Beligath wished to preserve for the Western world. With keen eyes he observed everything and furnishes us a description of his travels so exact and reliable that innumerable travellers of our own days might easily be happy if they had been able to fill their own volumes with material equally valuable. One who has travelled himself and who once had an opportunity to verify the accounts of the early Jesuits and Capuchins takes off his hat willingly and accords them admiration."

We take the foregoing item from the first number of the *Franciscan Studies* which deals with Science in the Franciscan Order. The *Franciscan Studies*, as the editorial announcement declares, are intended to be "a series of monographs written by Franciscan Friars and dealing with subjects of interest to thoughtful men and women". They are to serve "as an organ for publishing the researches of Franciscan scholars, whether these studies deal with the history of the Franciscan Order or with any other topic that may engage the attention of the Catholic investigator".

The first number of the *Studies* (January, 1924) comprises a summary of what "the sons of St. Francis have accomplished in science during the past seven hundred years".

Compiled by the Rev. John M. Lenhart, O.M.Cap., it is a wonderfully compact summary, clearly and interestingly conveyed, of an immense historical and scientific lore. Read as a paper at the fifth annual meeting of the Franciscan Educational Conference held in Cleveland, 28-30 June, 1923, the appendix to the pamphlet contains some of the discussions elicited by the essay. (Joseph Wagner, New York; pp. 44.)

"If Masters of Art do not sweep the roads in London, as they are said to do at Melbourne, there is at least

no more helpless two-legged animal than an ex-parson with wife and children who has become a Catholic." It was with the consciousness of this state in prospect for him that Thomas William Allies made his profession of faith 11 September, 1850, in the presence of the Father John Henry Newman. "No man among us", he afterward wrote, "not even Father Newman, was born after a more laborious travail so far as years of anxiety and inward struggle are implied in that expression." And he felt about as much value or weight in the world as "a piece of sea-weed tossed by the surge high above the water-line". Nevertheless, when in January of 1878 he wrote the brief autobiographical sketch prefacing his volume *St. Peter, His Name and His Office*, he declared: "No one can have felt more peace and satisfaction in the truth of the Catholic Church than I have felt in the twenty-seven years which have since elapsed." The research required to write the book just named was largely instrumental in bringing about his conversion. It is a solid, learned and luminous study of the Primacy of Peter and his Roman successors, For years out of print, it has recently been reïssued by Kenedy & Sons (New York). The study of its compelling line of thought should be instrumental at this time in leading many to "the throne of the Fisherman built by the Carpenter's Son".

The Stonyhurst Philosophical Series has recently been enriched by the addition of *Principles of Natural Theology* (pp. 640. Longmans, Green & Co.) by Father Joyce, S.J. The author had previously contributed to the same series *Principles of Logic*, a work widely and deservedly esteemed for its clarity and the laudable modernity which it blends with a sane conservatism. The merits of the latter work are duplicated in the former. All-pervasive logical cohesion is of course an essential note of a treatise on Theodicy. It goes without saying that the note is fully realized in the *Principles of Natural Theology*. A no less essential constituent, however, is knowledge of the views and criticism that have been directed by sceptics against the theistic arguments by such protagonists as Kant, the Hegelians, old and new, the Spencerian agnostic evolutionists, and the rest. Father Joyce, it need hardly be said, deals fully and fairly with these counter-aspects of his subject. The manual contains therefore a solid and quite up-to-date treatment of the theistic arguments.

Lessons in Scholastic Philosophy, by Michael Shallo, S.J., holds a prominent place among the recent philosophy manuals in English. The book was first issued several decades ago for use by the author in his classes at the University of Santa Clara, California. It was based on the Stonyhurst series of handbooks in Latin, and has been repeatedly reprinted, the book being in demand by reason of its simplicity and clarity of method and style. A new impression has recently appeared, with an introductory historical outline of Scholastic philosophy (not of *philosophy*, as the title page has it) by Patrick J. Foote, S.J. (Peter Reilly, Philadelphia, Pa.). Should a future reimpression be called for, it might be well to enlarge the introduction so as to cover the principal movements of modern philosophy. Under the same supposition the terms "percepts" and "concepts" (p. 5) could be changed in the interest of precision into *perceptions* and *conceptions*. It should also be noted that Sanseverino's *Philosophia Christiana Comparata* does not "consist of seven quarto volumes", but of *four octavos*. Again, the titles of "Monsignor de Wulf and Mr. D. Nys" should be transposed (Monsignor D. Nys and M. de Wulf): the latter is a layman; the former a prelate.

An important contribution to Schoastic text books has recently appeared from the press of Beauchesne, Paris, under the title *Praelectiones Cosmologiae*, auctore J. M. Dario, S.J. (pp. 474). The special interest of the work for students of philosophy is that the treatment enters more fully than is usual with similar manuals into the recent theories of the constitution of matter. In handling these physico-chemical problems the author employs the French preferably to the Latin medium. He contends that even

admitting the electronic composition of the atom—a theory which at best is no more than probable—the question of the *essential* constitution of matter still remains unanswered, since that theory touches only the physical structure, not the specific nature, of the corpuscles.

A point at which P. Dario tends to diverge from the more common opinion of his predecessors is that which touches the permanence of the simple elements in a chemical compound. He does not find that the chemical reactions in such a case necessarily involve a strictly *substantial* change; and the probabilities seem to favor the actual permanence of the original elements and therefore as individual substances in the synthesis. He discusses this forever vexed question with depth and acuteness and with a firm grasp of the empirical facts involved. The ultimate conclusion of the whole treatise is that the hylomorphic theory is, as regards its essential theses, a satisfactory solution of the cosmological problem.

Whoever and whatever helps to solve the mystery of suffering and enables us to bear more patiently and with spiritual profit the ills of life, deserves a welcome and encouragement. For this reason a booklet entitled *Why Must I Suffer* by the Rev. F. J. Remler, C.M. (pp. 84) should find many readers: for many need and long to have that question answered. That the answer offered is in every respect perfect and final no one can reasonably expect. The very existence of suffering is itself a cause of keenest suffering to those especially whose faith and love are not intelligent and robust. Still the fifteen reasons formulated in the booklet will go far "under God's grace to disarm suffering of some of its bitterness and make a blessing of what is often enough a stumbling-block". It is what the author means for it, "a book of light and consolation". (The Franciscan Herald Press, Chicago, Ill.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE CONFESSIONS OF ST. AUGUSTINE. In the translation of Sir Tobie Matthew, Kt. Revised and emended by Dom Roger Hudleston, Monk of Downside Abbey. With introduction by the same. Benziger Brothers: New York, Cincinnati, Chicago. Pp. 410. Price, $2.00 *net*.

A CARMELITE OF THE SACRED HEART. Mère Marie de Jésus, 1853-1917. Translated from the French by M. E. Arendrup. Benziger Brothers: New York, Cincinnati, Chicago. Pp. 171. 1923. Price, $2.75 *net*.

LOAVES AND FISHES. Extracts from Father Bernard Vaughan's Notebooks. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 136. Price, $1.00 *net*.

ŒUVRES DU P. FABER. Abrégé textuel et méthodique en 191 lectures ou méditations. Tome Premier, Tout pour Jésus. — Le Progrès de l'Ame. Le Saint-Sacrament. (Avec portrait du P. Faber.) Abbé L. Jaud, Licencié en Théologie et en Droit Canonique, Ancien Curé-Doyen de Noirmoutier, Aumônier aux Sables-d'Olonne. Pierre Téqui, Libraire-Éditeur: Paris. 1923. Pp. 450. Prix, 7 *fr.* 50; *franco* 8.

L'ORAISON ET LA MESSE AVEC MARIE, REINE DES CŒURS. J.-M. Texier, Directeur de la Revue des Prêtres de Marie, Reine des Cœurs. Lettre-Préface de Son Eminence le Cardinal Mercier, Archevêque de Malines. Pierre Téqui, Libraire-Éditeur: Paris. 1923. Pp. 392. Price, 7 *fr.* 50; *franco* 8.

OUT OF MANY HEARTS. Thoughts on the Religious Vocation. Brothers of the Congregation of the Holy Cross, Notre Dame, Indiana. Pp. 74. 1923.

FUTURS PRETRES. Au Clergé, aux Parents, aux Educateurs Chretiens. Abbé Charles Grimaud, Ancien Professor de Philosophie à l'External des Enfants-Nantais. Pierre Téqui, Libraire-Éditeur: Paris. 1924. Pp. 330. Prix, 5 *francs.*

LA VIERGE MARIE. Sa Prédestination, Sa dignité.—Ses privilèges, Son rôle.—Ses vertus.—Ses mérites, Sa gloire.—Son intercession, Son culte. Par L. Garriguet, Ancien Supérieur de Grand Séminaire. Cinquième édition. Pierre Téqui, Libraire-Éditeur: Paris. 1924. Pp. 460. Prix, 10 *fr.*

LA CITÉ CHRÉTIENNE, d'Apres les Enseignements Pontificaux. Par Henri Brun. Maison de la Bonne Presse: Paris. Pp. 495.

PEARLS FROM HOLY SCRIPTURE for Our Little Ones. By Michael Jos. Watson, S.J. B. Herder Book Co.: St. Louis, Mo., and London. Pp. 135. Price, $1.00.

OREMUS. A FIRST PRAYERBOOK FOR CHILDREN. The Mass, Angelus, Rosary, etc., explained with Pictures. B. Herder Book Co.: St. Louis, Mo., and London. Pp. 61. Price, $1.00.

L'ALLIANCE SACÉRDOTALE UNIVERSELLE DES AMIS DU SACRÉ-CŒUR. Son Origine, son Esprit, son Organisation. Pierre Marietti: Turin. 1922, Pp. 54. Pr. 2.30 lire.

AU SERVICE DE JÉSUS PRETRE. Notes Intimes tirées des Écrits de Mère Louise Marguerite Claret de la Touche. I Les Voies de Dieu. Pierre Marietti: Turin–Rome. 1923. Pp. 299. Pr. 7 francs.

THE "LITTLE WAY" OF SPIRITUAL CHILDHOOD, according to the Life and Writings of Blessed Thérèse de l'Enfant Jésus. By the Rev. G. Martin, Superior of the Diocesan Missionaries of la Vendée. Translated at the Carmel of Kilmacud, Co. Dublin. P. J. Kenedy & Sons: New York. Pp. 130. 1923. Price, $0.85.

GEMMA GALGANI: A Child of the Passion. By Philip Coghlan, C.P. Benziger Brothers: New York, Cincinnati, Chicago. Pp. 122. Price, $0.60.

MORAL THEOLOGY. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, and the Rev. Frank H. Hallock, D.D., Professor of Old Testament and Semitic Languages in Seabury Divinity School, Faribault, Minn. Longmans, Green & Co.: New York, Toronto, London. 1924. Pp. 253. Price, $2.50 *net.*

VERS L'UNION DIVINE par les Exércices de S. Ignace. Par Louis Peeters, S.J. (*Museum Lessianum*, Section Ascétique et Mystique, No. 13.) Charles Beyaert, Bruges, Paris, Bruxelles. 1924. Pp. 144. Prix, 3 *fr.* 50.

MOIS DES AMES DU PURGATOIRE. Tiré des Saints et des Auteurs mystiques, avec des exemples. Par Le P. Jeanroy, des Prêtres du Sacré-Cœur. Maison della Bonne Presse: Paris. Pp. 152.

INITIATION AU CATÉCHISME. Explications, Commentaires, Vulgarisation. J. Leday. Pierre Téqui, Libraire-Éditeur: Paris. Pp. 112. 1924. Prix, 3 *fr.* 50.

DEVOTION TO THE PRECIOUS BLOOD. By a Priest of the Congregation of the Precious Blood. Krieg Bros., Indianapolis, Ind. Price, $1.50.

A GARNER OF CATECHETICAL GATHERINGS. By Rev. Alfred Knight, of the Institute of Charity. Sands and Co.: London and Edinburgh. B. Herder Book Co.: St. Louis, Mo. Pp. 163. Price, $1.25.

THOUGHTS OF ST. TERESA FOR EVERY DAY. Compiled by Kathleen Mary Balfe; with a Preface by His Eminence Cardinal Bourne. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 133. Price, $1.00 *net.*

THE LIFE OF FAITH AND LOVE. Brief Expositions by the Rev. Fr. H. Reginald Buckler, O.P., Praed. Gen. 1918-1922. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 109. Price, $1.00 *net.*

LITURGICAL.

CAERIMONIALE EPISCOPORUM. Clementis VIII, Innocentii X et Benedicti XIII. Jussu editum Benedicti XIV et Leonis XIII auctoritate recognitum. Editio Quarta Taurinensis. Petri Marietti: Taurini-Romae. 1924. Pp. 305. Price, 7 lire.

THE OFFICE OF HOLY WEEK, from the Roman Breviary and Missal. With the Traditional Chants in Modern Notation according to the latest Version of the Vatican Press. Revised and compiled by Leo P. Manzetti, Mus.D., Director of Music, St. Mary's Seminary, Baltimore, Md. John Murphy Company: Baltimore, Md. Pp. 204. Price, $1.50 *net*.

ALTAR PRAYERS AND SERVICES. Joseph F. Wagner, Inc.: New York. Pp. 48.

CANON LAW.

THE PASTOR ACCORDING TO THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.SB., D.D., author of "A Commentary on the New Code of Canon Law", etc. B. Herder Book Company: St. Louis, Mo., and London. 1923. Pp. 327. Price, $2.50.

DE JURE PAROCHORUM AD NORMAM CODICIS JURIS CANONICI. P. Ludovicus I. Fanfani, O.P. Petri Marietti: Taurini–Romae. Pp. 462. Pr. 15 lire.

COMMENTARIUM IN CODICEM, IURIS CANONICI. Ad usum Scholarum. Liber III, De Rebus; Pars II, De Locis et Temporibus Sacris; Pars III, De Cultu Divino. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congreg. Missionis. Petri Marietti: Taurini-Romae. 1924. Pp. 259. Price, 9 lire.

BREVIS COMMENTARIUS IN FACULTATES quas Sacra Congregatio de Propaganda Fide dare solet Missionariis. P. Antonius Iglesias, O.F.M. Petri Marietti: Taurini-Romae. Pp. 145. 1924. Price, 6.50 lire.

PHILOSOPHICAL.

SCHOLASTIC PHILOSOPHY. By Michael W. Shallo, S.J., Former Professor of Philosophy, University of Santa Clara, California. With an Outline History of Philosophy by Patrick J. Foote, S.J. St. Ignatius College, San Francisco. Peter Reilly Co.: Philadelphia. 1923. Pp. 423.

ANTHROPOLOGY AND THE FALL. By H. J. T. Johnson, Fellow of the Royal Anthropological Institute, author of "The Claims of Liberal Anglicanism". With a Preface by C. C. Martindale, S.J. Benziger Brothers: New York, Cincinnati, Chicago. Pp. 93. Price, $1.25 *net*.

L'ANIMA DI SAN TOMMASO. Saggio Filosofico intorno alla Concezione Tomista. Francesco Olgiati, Ordinario di Metafisica nell'Università cattolica del S. Cuore. (Pubblicazioni della Università Cattolica del Sacro Cuore. Serie Prima: Scienza Filosofiche, Volume I — Fascicolo 1.) Società Editrice, Vita e Pensiero: Milano. Pp. 149.

RIVELAZIONE E FILOSOFIA. Mariano Cordovani, Ordinario di Teologia dogmatica nell'Università cattolica del S. Cuore. (Pubblicazioni della Università Cattolica del Sacro Cuore. Serie Seconda: Scienze Filosofiche. Volume I— Fascicolo II.) Società Editrice, Vita e Pensiero: Milano. 1924. Pp. 127.

CONSEILS AUX AÎNÉS DE MON PATRONAGE. II. Les Devoirs envers le Prochain. A. Michelin. Maison de la Bonne Presse: Paris. Pp. 182. Pr. 1 *fr*. 50.

EVOLUTION AND CULTURE. Their Relation in the Light of Modern Ethnology. By Rev. Albert Muntsch, S.J. B. Herder Book Co.: St. Louis, Mo., and London. 1923. Pp. 94. Price, 60 cents.

L'Homme, Son origine, sa condition présente, sa vie future. Par L. Grimal, Prêtre de Saint-Sulpice, Docteur en théologie, Ancien Professor de théologie. Tome I, Son Origine—Sa Condition présente; Tome II, Sa vie future. Maison de la Bonne Presse: Paris. Pp. 508 et pp. 447.

Peut-on etre à la fois Chretien et Théosophie? Conférence donnée au Grand Hôtel du Cap à Antibes le 9 Avril 1923. Mgr. Henri-Laurent Janssens, O.S.B., Evêque titulaire de Bethsaïde. Pierre Téqui, Libraire-Éditeur: Paris. Pp. 54. Prix, 1 *fr.* 25.

Comment Israël reviendra-t-il au Messie? Abbé Charles Marcault. Pierre Téqui, Libraire-Éditeur: Paris. Pp. 88. Prix, 3 francs.

Semaine d'Ethnologie Religieuse. Compte Rendu Analytique de la IIIe Session tenue à Tilbourg (6-14 Sept., 1922). Maison St. Augustin. Enghien, Belgique. Pp. 293. Prix, 26 *fr.*

El Espiritu Matematico de la Filosofia Moderna. Por el P. Macelino Arnaiz, O.S.A., en el Acto de su Rececion en la Academia y Contestacion por D. Juan Zaragueta academico de Numero. Real Academia de Ciencias Morales y Politicas, Imprenta Augustiniana del Real Monasterio de El Escorial. 1923. Pp. 205. (La Ciudad di Dios.)

Introduction to Social Service. By Henry S. Spalding, S.J., formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; member of American Sociological Society; author of *Talks to Nurses,* etc. D. C. Heath & Co., Boston, New York, Chicago, London. 1923. Pp. v—232. Price, $1.60.

God and Cæsar. By the Rev. Joseph Husslein, S.J., Associate Editor of *America.* America Press, New York. Pp. 32. Price, $0.10.

HISTORICAL.

Memories of Many Years (1839-1922). By Archbishop Seton. P. J. Kenedy & Sons: New York. 1923. Pp. 320. Price, $4.65.

The Congregation of St. Joseph of Carandolet. A Brief Account of its Origin and its Work in the United States (1650-1922). By Sister Mary Lucida Savage, Ph.D., of the Sisters of St. Joseph of Carandolet. St. Louis, Mo. With an Introduction by the Most Rev. John Joseph Glennon, Archbishop of St. Louis. B. Herder Book Company: St. Louis, Mo., and London. 1923. Pp. 334. Price, $3.00.

Almanach Catholique Français. Préface de S. G. Mgr. A. Baudrillart de l'Académie Française, Évêque d'Himéria, Recteur de l'Institut Catholique de Paris. Publié sous Le Patronage du Comité Catholique des Amitiés Françaises à l'étranger. Librairie Bloud & Gay: Paris. Pp. 576. 1924. Prix net: 5 *fr.*

Sous le Joug des Césars. R. P. Hébert des Frères-Prêcheurs. Préface par le R. P. Mainage, Professeur à l'Institut Catholique de Paris. Causeries à des étudiantes. Pierre Téqui, Libraire-Éditeur: Paris. Pp. 289. 1924. Prix, 7 *fr.*

The Life of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus, 1815-1894. A Free Translation from the German by the Rev. Ignaz Watterott, O.M.I., with additions from the larger work of the Rev. Otto Pfulf, S.J. By a Member of the Congregation. With Preface by the Most Rev. John McIntyre, Archbishop of Birmingham. St. Louis, Mo., and London: B. Herder Book Co. 1923. Pp. 276. Price, $2.25.

Une Mère de Pretre. Marguerite Bosco. Par Mgr. de la Porte. Pp. 32. Pierre Téqui, Libraire-Editeur: Paris. 1923. Prix, 1 franc.

Une ame de lumiére. Le Baron François d'Yvoire. M. de Laval. Préface d'Henry Bordeaux, de l'Académie Française. Pierre Téqui, Libraire-Éditeur: Paris. Pp. 384. Prix, 7 *fr.*

THE CATHOLIC CHURCH IN RUSSIA TO-DAY. By Martha Edith Almedingen, B.A., a Spiritual Daughter of Mgr. Butkewiecz. P. J. Kenedy & Sons, New York. 1923. Pp. 132. Price, $1.45 *postpaid.*

MARYKNOLL MISSION LETTERS—CHINA. Vol. I. Extracts from the Letters and Diaries of the Pioneer Missionaries of the Catholic Foreign Mission Society of America. The Macmillan Co., New York City. 1923. Pp. 364. Price, $3.00.

TUTANKHAMEN AND EGYPTOLOGY. By Samuel A. B. Mercer, Ph.D., D.D. Morehouse Publishing Co.: Milwaukee, Wis. 1923. Pp. 100.

THE INQUISITION. A Political and Military Study of Its Establishment. By Hoffman Nickerson. Preface by Hilaire Belloc. Houghton, Mifflin Co., Boston and New York. 1923. Pp. 258. Price, $4.00.

THE STATESMANSHIP OF BENEDICT XV. By J. Van den Heuvel, Minister of State, former Envoy Extraordinary and Minister Plenipotentiary for Belgium at the Holy See. Translated by J. C. Burns. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 59. Price, $0.25 *net.*

THE RED VINEYARD. By the Rev. B. J. Murdoch, late Chaplain to Canadian Expeditionary Forces. Torch Press, Cedar Rapids. 1923. Pp. 313. Price, $2.00.

IN THE HOMES OF MARTYRS. By the Very Rev. James A. Walsh, M.Ap., Superior of Maryknoll. Published by the Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1922. Pp. 151.

MISCELLANEOUS.

GREAT CHRISTIAN ARTISTS. Leonardo Da Vinci, Raphael, Michelangelo, Fra Angelico, Murillo, Rubens, Van Dyck. By the Rev. Edward F. Garesché, S.J., M.A., LL.B. The Bruce Publishing Company: Milwaukee, Wis. 1924. Pp. 209. Price, $3.50.

PARIS PITTORESQUE. A Textbook in French Conversation, Composition and Reading, Based upon Idioms in Daily Use. By Jean Leeman, l'École Française, New York City. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 197. Price, $1.20.

COMPLETE FRENCH COURSE. Phonetic Edition. By C. A. Chardenal, Bachelier ès Lettres de l'Université de France. Revised by Maro S. Brooks. With phonetic transcriptions by J. C. Palamountain, Boston University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 519. Price, $1.60.

VUE GÉNÉRAL DE LA LITTÉRATURE FRANÇAISE. Par Firmin Roz, Directeur-Adjoint de l'Office National des Universités et Grandes Écoles de France. Avec Après-Texte par Léopold Cardon, Chargé de Cours à New York University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 354. Price, $1.60.

FIRST COURSE IN ALGEBRA. By Edward I. Edgerton, B.S., Dickinson High School, Jersey City, N. J., and Perry A. Carpenter, Ph.B., West High School, Rochester, N. Y. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 397. Price, $1.20.

READINGS FROM NEWMAN. Edited with Introduction and Notes by the Rev. George O'Neill, S.J., M.A., Professor of English, Dublin University, etc. 1923. Sands and Co.: London and Edinburgh; B. Herder Book Co.: St. Louis, Mo. Pp. 220. Price, $1.40.

TEENS AND TWENTIES. The Art of Cultivating Character, Good Manners, and Cheerfulness. By Mary D. Chambers. P. J. Kenedy & Sons, New York. 1923. Pp. 190. Price, $1.60 *postpaid.*

AMERICAN POETRY. Edited with Introduction, Notes, Questions, and Biographical Sketches by A. B. De Mille, Simmons College, Boston, Secretary of the New England Association of Teachers of English. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 345. Price, $1.00.

THE WINTER OF DISCONTENT. By James Francis Barrett. P. J. Kenedy & Sons, New York. 1923. Pp. 420. Price, $2.15 *postpaid.*

THE TOWN LANDING. By Mabel Farnum. P. J. Kenedy & Sons, New York. 1923. Pp. 227. Price, $1.60 *postpaid.*

IN GOD'S COUNTRY. Catholic Stories of Home and Abroad. By Neil Boyton, S.J., author of *Cobra Island.* Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 403. Price, $2.00 *net.*

CATHOLIC DIARY FOR 1924. Edited by a Priest. (Angelus Series. Sixteenth year of issue.) Burns, Oates & Washbourne, Ltd., London. Pp. 400. Price: cloth, 2/–; leather, 4/–.

CATHOLIC ALMANACK for 1924. By the Editor of the *Catholic Directory.* Burns, Oates & Washbourne, Ltd., London. Pp. 52. Price, *twopence.*

COMPLETE FRENCH COURSE. Phonetic Edition. By C. A. Chardanal, Bachelier ès Lettres de L'Université de France. Revised by Maro S. Brooks. With phonetic transcriptions by J. C. Palamountain, Boston University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 519. Price, $1.60.

VUE GÉNÉRALE DE LA LITTÉRATURE FRANÇAISE. Par Firmin Roz, Directeur-Adjoint de L'Office National des Universités et Grandes Écoles de France. Avec Après-Texte par Léopold Cardon Chargé de Cours à New York University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 354. Price, $1.60.

FIRST COURSE IN ALGEBRA. By Edward I. Edgerton, B.S., Dickinson High School, Jersey City, and Perry A. Carpenter, Ph.B., West High School, Rochester. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 397. Price, $1.20.

PARIS PITTORESQUE. By Jean Leeman, L'École Française, New York City. A Text-Book in French Conversation, Composition, and Reading. Based upon Idioms in Daily Use. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 197. Price, $1.20.

LES TROIS MOUSQUETAIRES. Par Alexandre Dumas. Abridged and edited by Victor E. François, Ph.D., Officier d'Académie, Professor of French, College of City of New York. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. 1923. Pp. 237. Price, $0.80.

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of the 17th Century with enamelled plaques, in the
important collection of antique Sacred Vessels
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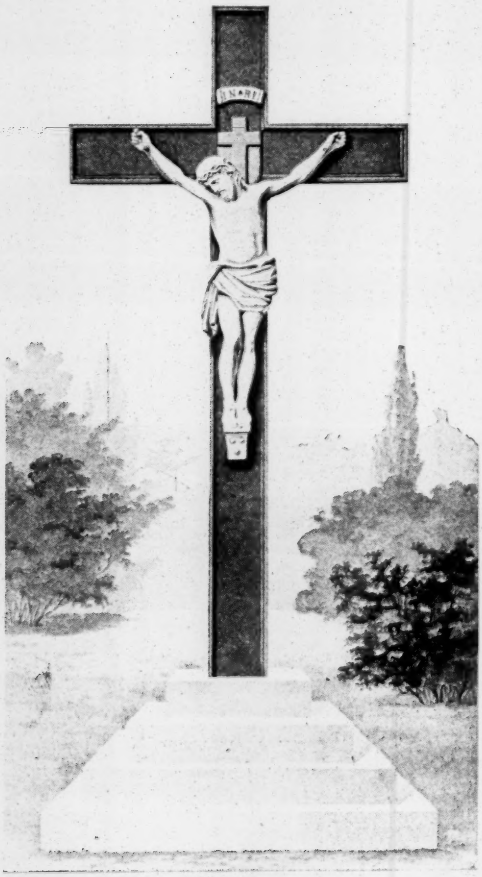

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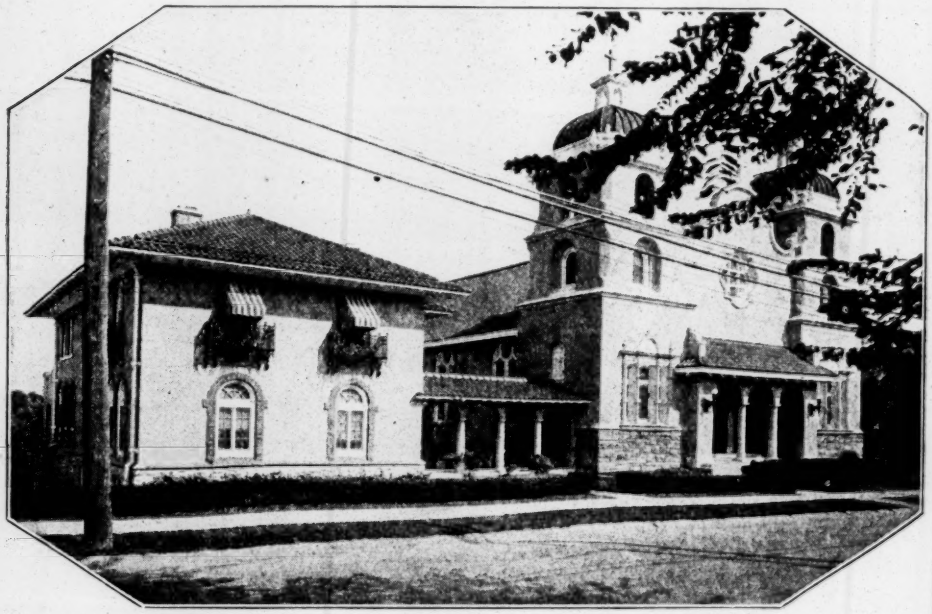
Actual cost of current at this plant · · · · 3 cts. per Kwh.

Number of cans raised and lowered per Kwh · · · · · · 78

Number of cans raised and lowered for 1 cent · · · · · 26

(Test made by Sprague Electric Wks. of General Electric Co.)



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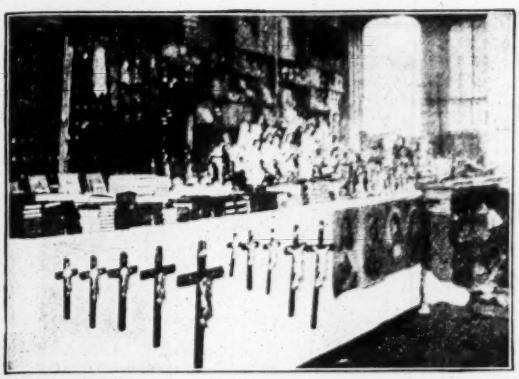

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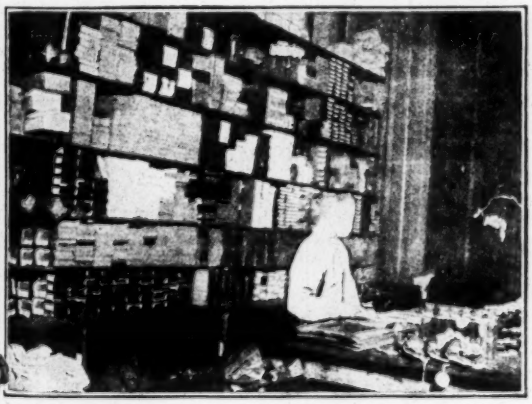

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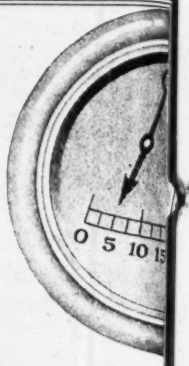

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January 25, 1923.

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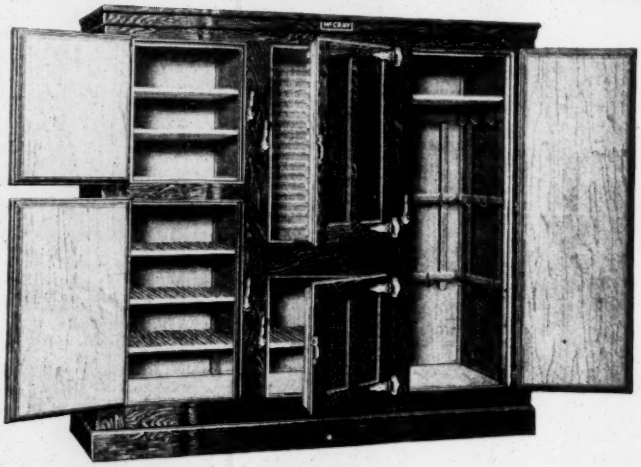
McCRAY



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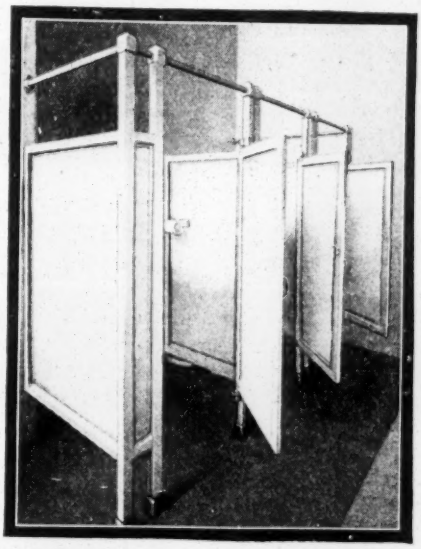

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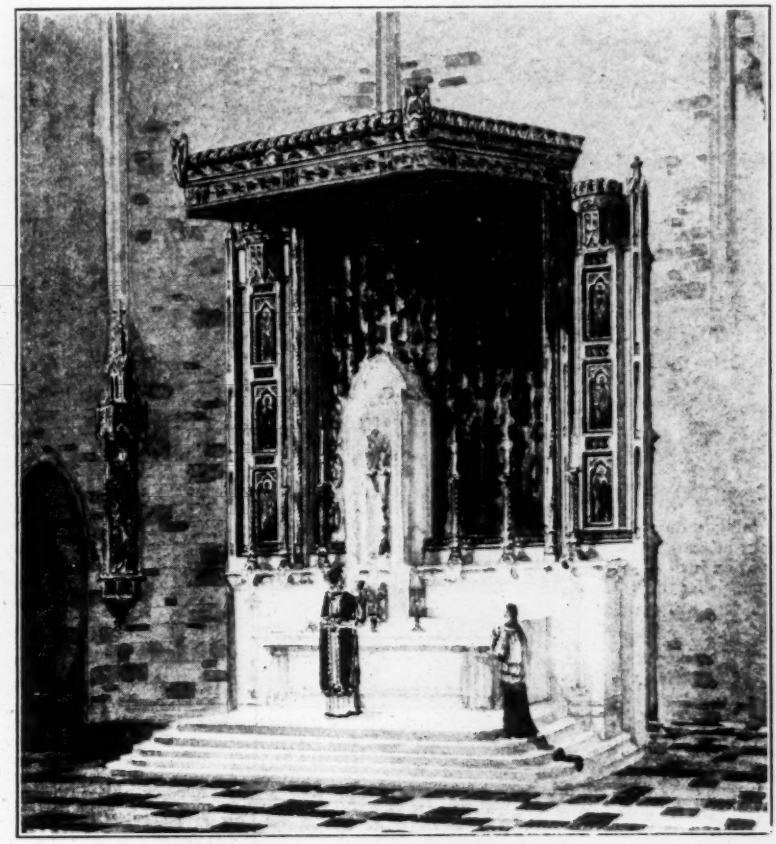

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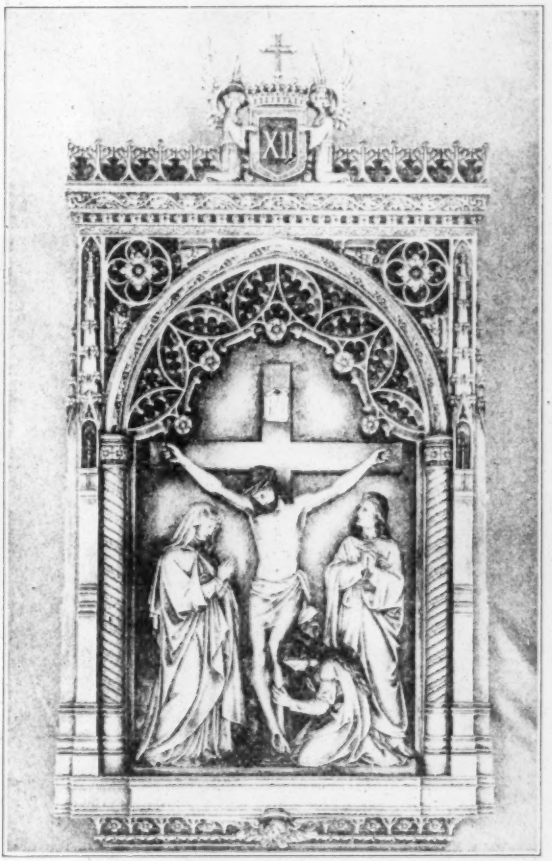

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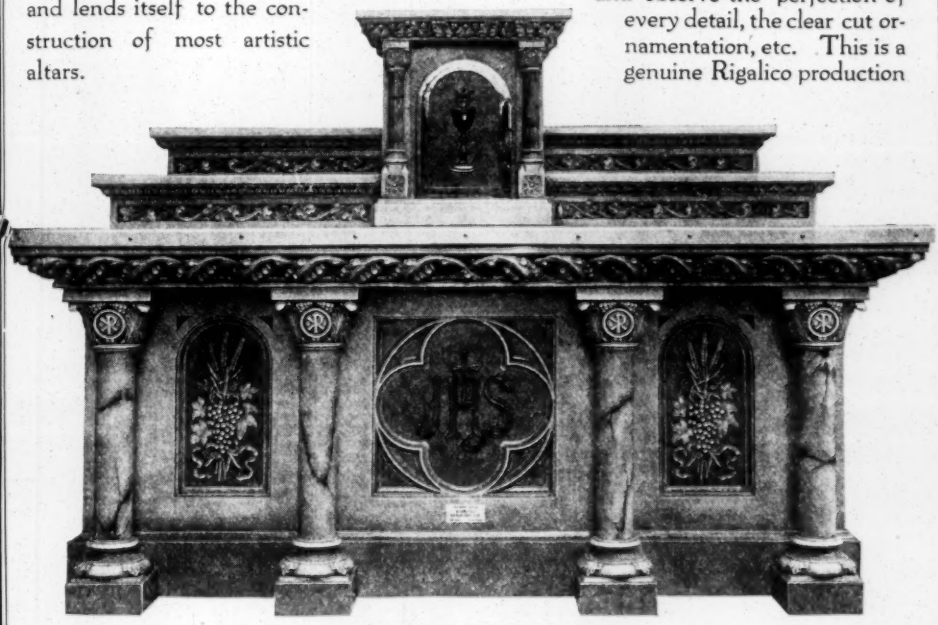

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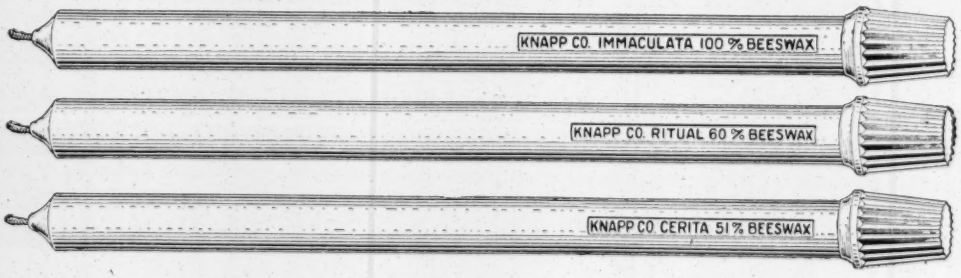

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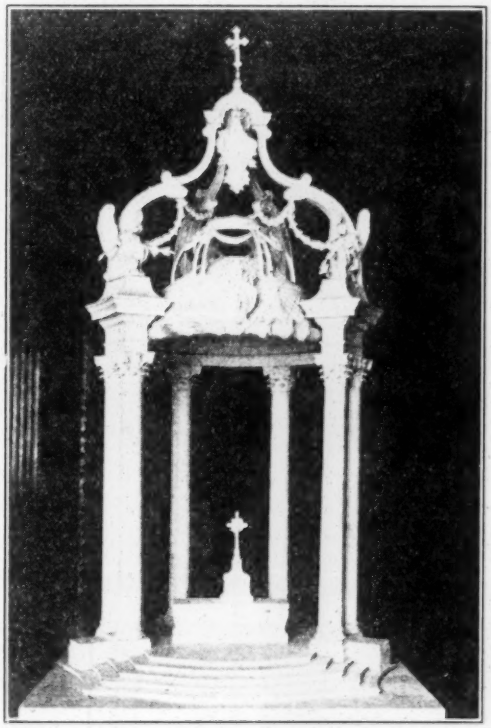

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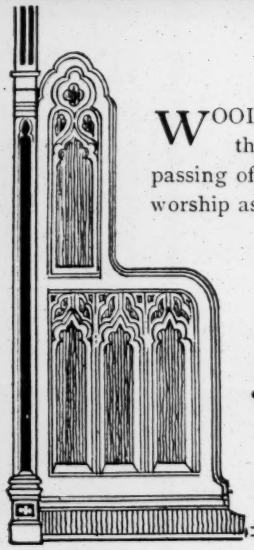

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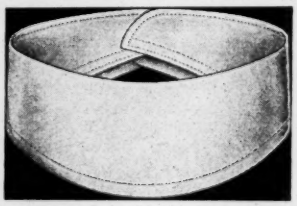

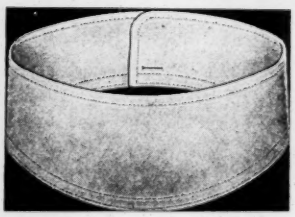

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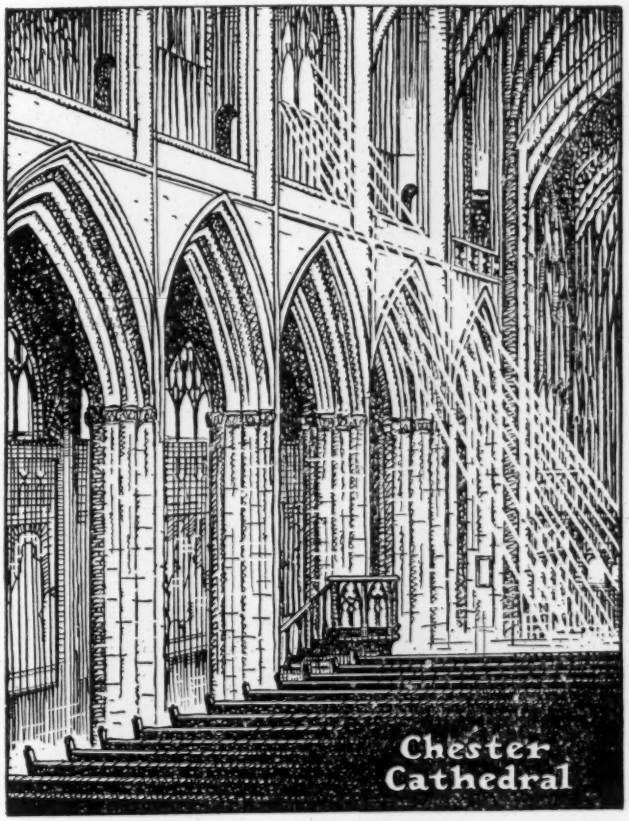

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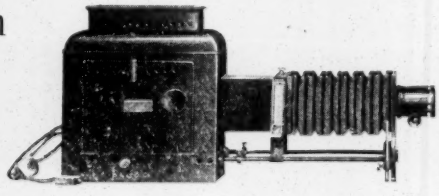

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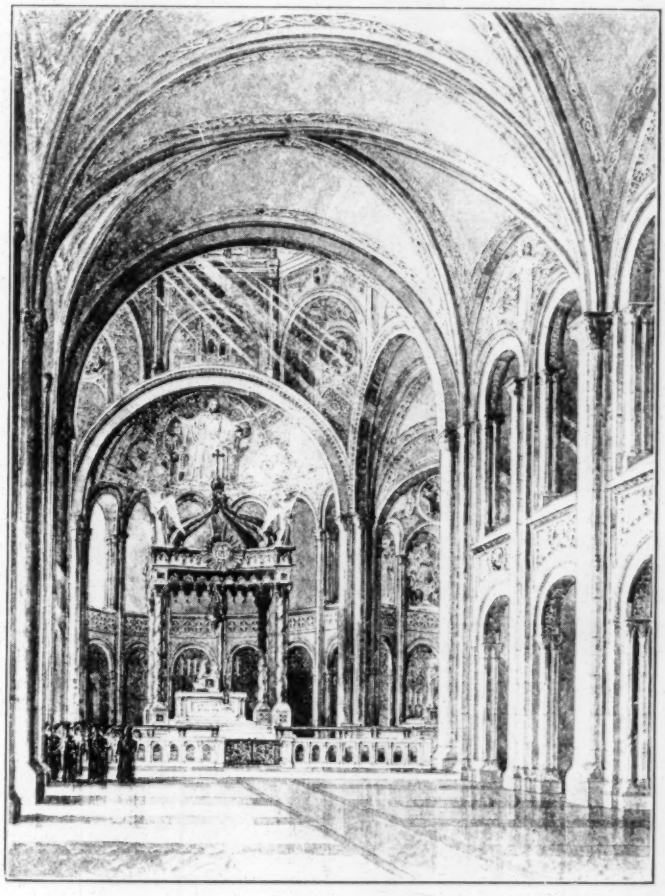

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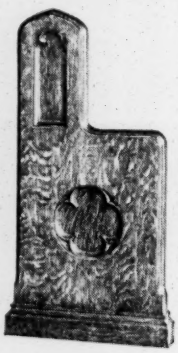

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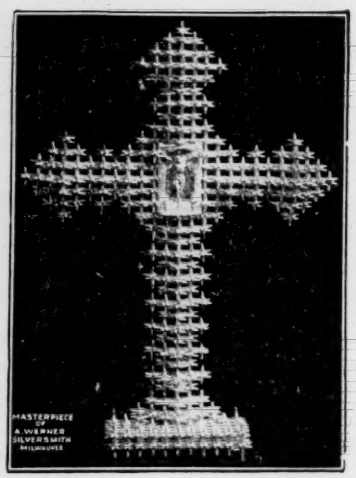

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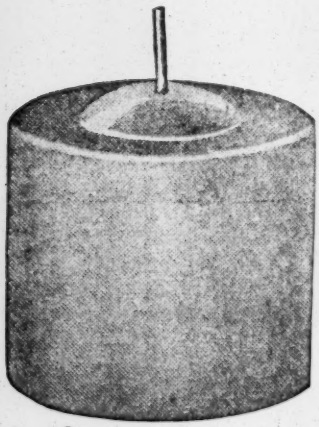

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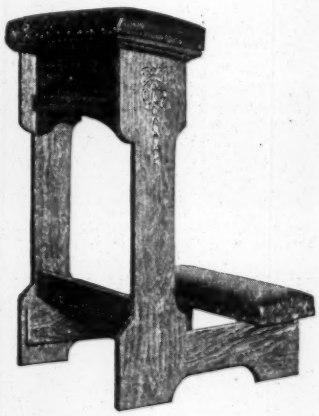

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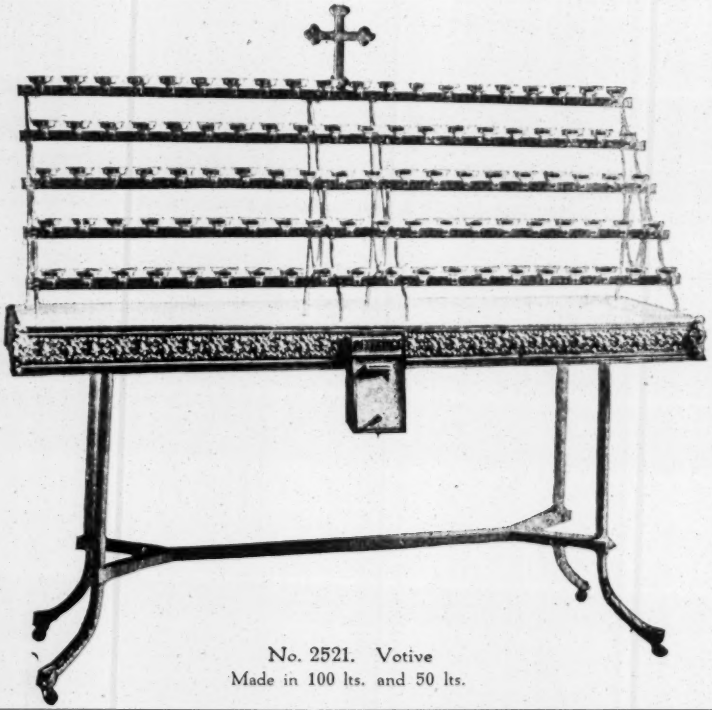

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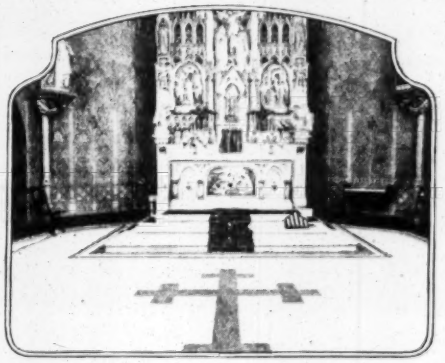

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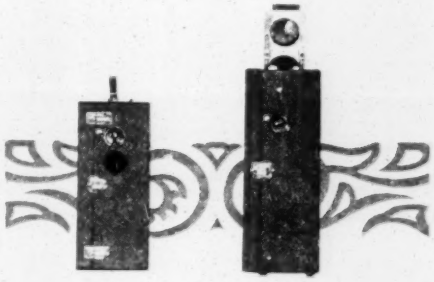

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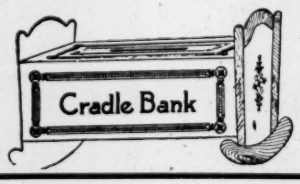

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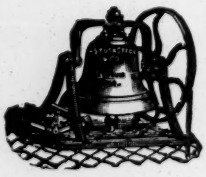

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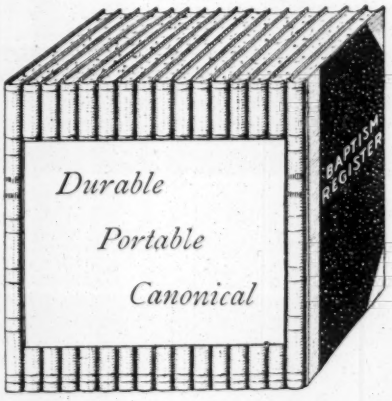

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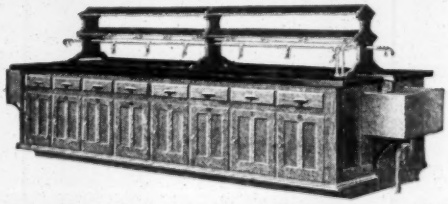

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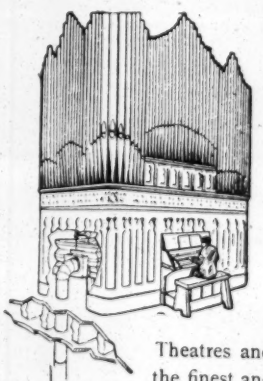

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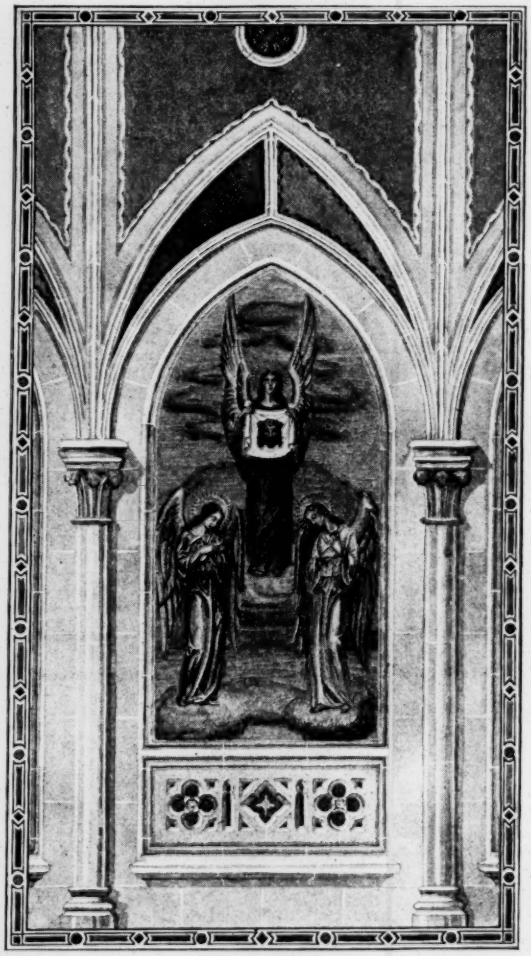

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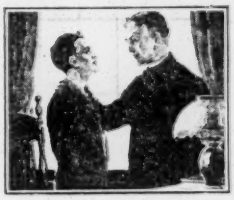

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